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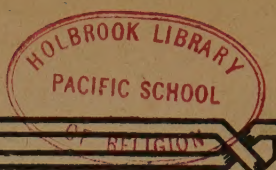

The
American Friend

Old Series
Vol. XLIX No. 3

JANUARY 29, 1942

New Series
Vol. XXX No. 3

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Provided by the Board on Christian Education—Edited by Percy M. Thomas

For February 1—Jesus Calls the Four Disciples

(Luke 5:1-11)

HOW JESUS CHOSE DISCIPLES

There is a noticeable difference between the Jesus of a year ago at the temptation, and Jesus of today's lesson, beginning the permanent assembly of his disciples. He possesses, unmistakably, an air of assurance and confidence. He knows what he is about. Apparently all doubt as to the nature and direction of his mission has been erased by his visit to Jerusalem during the Passover season, the incidents in connection with his return journey through Samaria, and the events during the first period of his Galilean ministry. He moves forward with confidence from this point.

There is a real heroism about his willingness to risk the future of his work in a public announcement and by the enlistment of novices to follow and study under him. He knew this procedure would certainly be interpreted by the populace as the establishment of a different and competitive type of rabbinical school and was sure to bring down upon his head not only the wrath of accredited rabbis but also the suspicion of the Roman officials.

It is not to be assumed that all the heroism was vested in Jesus either, great as that was, for those who elected to forsake their regular vocations and join with him could not but have been aware of the personal danger inherent in the storm of religious prejudice and political animosity that would descend upon them when knowledge of their action came to the attention of the authorities in religion and politics.

They were not ignorant, naive, gullible men—they were never called ignorant except by the voice of prejudice, by the sophisticates capable of saying "nothing good can come out of Nazareth"—many things conspire to show to the contrary. In his call Jesus holds out the very highest ideal, the winning of men by loving, patient service. They were capable of appraising the value of the call and deciding upon the basis of merit. Simon and Andrew had doubtless already been with Jesus during the visit to Jerusalem which included the electrifying incident of the first cleansing of the Temple, and had apparently returned to their fishing after coming from Judea. The immediate obedience of "the four" implies a previous knowledge not only of Jesus but also of the nature of his work.

These men were more than street peddling fishermen. Simon owned a boat and Zebedee had at least a boat, hired men and a seine; this far is it from being true that Jesus chose his followers from the very poorest classes. Furthermore, the action of the mother of James and John, near the close of Jesus' ministry, in asking places of preference for her sons, one on the right hand and the other on the left, is the mark of a "social climber" who knew her way about. Surely she was not the mother of "The Man with the Hoe."

There is much more than the spectacular draught of fish back of the decision of the Galilean fishermen to follow their comrade as his disciples. That incident was but a further bit of convincing evidence of what things may be done by those who find how to place their own capacities and talents at the disposal of the creative and ever living God.

For those who are inclined to immature and hasty decisions on what to make their life work, there is no better counsel than may be had by a careful, painstaking study of the decisions made by the disciples when Jesus invited them to the difficult tasks which he proposed to attempt.

As to just how much the urge from within figured in their decisions we shall never know, but certainly, for men of their inclinations, it must have been considerable. We know that some were specifically asked to recast their aptitude for ordinary fishing in the mold that makes "fishers of men." One of them was led to his decision by the urgent and convincing recommendation of his brother. Another, a tax collector, was able to bring his practical knowledge in human relations to this new and final task.

Certainly there was on the part of every one of them the ultimate in open-mindedness, physical stamina sufficient for the task at hand, and the ability to adjust to new and exceedingly difficult loyalties.

For February 8—A Busy Sabbath in Capernaum

(Mark 1:21-34)

CHRIST'S USE OF THE SABBATH

The opening words in Mark's story of Jesus' visit to Capernaum are characteristic of his swiftly moving style. The word "straightway," meaning promptly or immediately, slips easily and often from his pen. Events move across his page like a modern electric news board. Words and phrases packed with action, human interest, and drama tell a thrilling story. An incredible amount of work is done in a single day. Not a moment is lost or unaccounted for. Individuals and multitudes alike receive the most thoughtful attention.

There is a refreshing sincerity and singleness of purpose about the manner in which Jesus meets responsibilities that affect his fellowmen. The prompt acceptance of a worthy custom such as habitual Sabbath attendance upon the service at the synagogue does not deter him in a spontaneous cutting across all hindering minutiae in getting at the real heart of Truth or in assisting people to reach a more complete and satisfactory plane of human living.

For centuries priests and scribes, preservers of the status quo, had been interpreting and footnoting the fundamental Hebrew law until the originals were obscured under a musty accumulation. For instance, the first word with respect to the Sabbath was simply, "Remember the Sabbath day to keep it holy"; but long and studied attempts of the priestcraft to fully understand "holy" resulted in a whole series of footnote exceptions, of which the well known and much overworked "except if thine ox fall into the pit" is a good example. Exceptions and "red tape" evidently never entered the mind of the Master when human betterment was the issue.

There is no indication in the teaching of Jesus of a studied attempt to ignore or ridicule the academic restrictions adhering to the law concerning the Sabbath day, or for that matter, to any law. He merely went straight to the center in meeting a situation. It is little wonder that "they were astonished at his doctrine." He was in the line of the prophets and not of the priests. We can almost hear him speak the words of Jeremiah: "I loathe your burnt offerings and your sacrifices," or Amos' condemnation of Israel's exploitation of the poor in the labor market. He came not "to destroy the law" as the priests and scribes had been doing for forty generations in a spurious attempt to save it, but to fulfill the law's purpose of enabling and enriching human life.

If a man in the grip of some physical

(Continued on page 62)

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

WALTER C. WOODWARD
Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLIX No. 3 | JANUARY 29, 1942 | New Series Vol. XXX No. 3

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Religion and War

By Francis G. Healey

DURING their recent visit to Britain a party of U. S. congressmen came to a badly bombed store. They looked at it and burst out laughing. The reason: over the store was a poster which read, "More Open for Business than Usual." The slogan of the last World War, "Business as Usual," has been abandoned this time. And wisely so. It is not wisdom on the part of religious men and women to think and live as though war made no difference to their lives. Sincere folk, pacifist and non-pacifist alike, have no wish to ignore the fact of war and all its implications. The ostrich is less than human.

I.

Nevertheless, and this is my first point, war only makes clearer the kind of situation in which we are actually living at all times. Courage, treachery, sudden death, broken family life, tragic weakness, high adventure, false sentimentality, fine resolve—all man's inhumanity to man, all man's nobility, all man's defiance of conscience, all man's trust in God—these things are to be found in times of "peace" as well as in times of "war." What is highlighted in time of war is often hidden from us in time of peace, because many of us live such sheltered lives. We are kept as far as possible from the baseness, as also sometimes from the higher reaches, of life by those walls of protection which others build round us, or which we carefully build around ourselves. In times of war those walls are apt to be blasted to bits. Then the facts of the human situation, always there, confront us in their stark reality, and pass before our startled eyes with accelerated pace. Many people shudder, and some cry out for fear.

The truly religious man is not alarmed. Religion grew, and grows even yet, out of a realisation that this world and the glory of it pass away. Keats expressed himself thus:

> "Life is but a day;
> A fragile dewdrop on its perilous way
> From a tree's summit; a poor Indian's sleep
> While his boat hastens to the monstrous steep
> Of Montmorenci."

As the Roman poet said, there are tears in things. The dying Buddha's last words were: "Listen now, brethren, and farewell: Everything is perishing and prone to dissolution; it is the nature of things." There are many passages in the works of the immortals which reflect the same insight into man's situation. If these seem to mirror world-weariness rather than expose moral wrong or active hate, let me refer to the prophets of Israel who delivered their message both to a social order corrupted by wealth and to nations at war. Religion is not the product of blindness to the terrible aspects of human society, to the catastrophies which occur in the natural world, or to the tragedies of personal and family life. Religion is not the result of retirement from that arena of struggle which for most men life must always be. Religion speaks of victory within the struggle.

The Christian who has sat at the feet of Jesus Christ is open-eyed. He sees clearly, more clearly than the hard "man of the world," what the world in which we live is really like. He does not look mildly upon evil, and describe it as merely shading which contributes to the beautiful picture of life. Nor can he be content to call evil "good imperfectly understood." Evil is a fact, and evil is to be overcome. War therefore, so terrible to the complacent, the sheltered, and those inexperienced in the ways of the world, actually turns the spotlight on factors always present in the human situation.

II.

Secondly, war not only makes the human situation clearer, it also makes more urgent the need for coming to terms with that situation. We cannot as honest persons be content, at any time, to sit down in the face of things as they are; nor try merely to turn away from them. And in time of war the need for a right attitude (as the first step towards right action) to calamity, hate, death, sorrow and every kind of evil, is even more clamant.

One attitude to the fact of evil, death, and calamity has appealed to many religious men and women. They see so clearly the facts of moral and physical catastrophe, and are so appalled by what they see, that they decide the only course for a good man is to retire from it all. Let the righteous sustain their faith and purity by isolating themselves from evil. Moral quarantine seems the only sensible answer to moral pestilence. The words, "Come out and be ye separate," serve as a motto for these little flocks. Is such an attitude adequate for one who looks to Jesus Christ, the friend of tax-collectors and sinners, as guide?

Another answer which is accepted even by some sincere religious men and women is that brute strength and superior cunning can overcome the kind of evil with which we are faced. Of course such people would not say that force and fraud alone are enough to gain the victory. If they did, they would at any rate not be rep-

resented by the leaders of the great democracies. Dependence on divine strength, and allegiance to moral principles, are no less important than superior armaments, according to those leaders, even when nations are in mortal peril.

Still another attitude is to be found among religious folk. Good and evil, according to this view, always have been and always will be fighting one another. Which is to be victor at the present time however is a matter for anxiety. A Christian should surely have learned the secret on the strength of which he has no need for anxiety. If we are fearful for the Ark of God, if we are scared at the possibility of good being overcome, if we are genuinely in doubt about the issue of the conflict between good and evil, there is reason to question our attitude. The attitude of Jesus at any rate found no room for anxiety. On the contrary, the quiet confidence which marked his life, even when his days were clearly short, is a characteristic which no student of the New Testament can fail to observe.

The distinctively Christian attitude to the human situation, especially when that situation is made clearer than ever by a state of war, is different from all those we have mentioned. The Christian does not deny the actuality of evil. When duty calls him to cross the ocean of life, so to speak, he does not seek to escape the possibility of storm and wind, nor does he seek to evade the demand for watchfulness and effort, by slipping into some placid, blue lagoon and staying there. He faces rough weather, as well as enjoys calm seas; keeps the dog-watch as well as takes proper rest and recreation. But he always keeps the course, having confidence in his captain, and meets all perils sensibly and unafraid. I have known Christians suffering through banditry in China, meeting insults in Japan, facing sudden death of dear ones in the family circle, confronting the fact of loss of wealth, and meeting these things in the spirit I have tried to suggest. The attitude and the actions of such people have made clearer the characteristic spirit of the Christian. I am sure we have all known such people. The Christian's faith is that this world is God's world, even though evil be in it; and that God's purpose can be found and forwarded, even in the midst of great tribulation. This is not to say that God alone is responsible for moral evil: the reasons for evil provide a topic outside the scope of this paper. All we are trying to suggest is the kind of attitude which a Christian who avowedly grounds his life on Jesus Christ takes up, in face of the undeniable—and at present the all too insistent—fact of evil.

III.

Thirdly, not only does war make clearer the kind of circumstances, especially those of catastrophe and calamity, amid which the religious man must live; not only does war make clearer the need for a right attitude towards such circumstances; but also war intensifies the normal need for acting on the attitude we adopt. Belief is not so much a matter of correct understanding as those certitudes we live by. What we do in times of crisis—and if only we realised it, as I have tried to show, all times are times of crisis—affirms our belief. There is at least one clear indication for the Christian: do the duty which lies immediately to hand; undertake the discipline which present circumstances call upon us to shoulder. Let not war, or any other event, be used as an excuse for getting out from under whatever is clearly our present duty. The man who is faithful in acting upon the light of conscience he already has will not fail to get clearer light as to the course he should follow in the future. The man who answers the call of present duty will not be deaf to those further calls which are bound to come. But he who uses war, or any other calamity, as a way of escape from uncongenial ties or irksome discipline is not going to find victory, nor help others to victory over evil.

There are many difficulties in the present situation which I have not raised, and some which have been referred to but not adequately treated. However what has here been set down does concern one of the greatest issues for all reflective folk. Evil as well as good is to be found in our world. As religious men and women we must face it, not try to flee from it. In facing it we are assured of victory over it, and of blessedness from the struggle. Jesus Christ has overcome the world, i. e. whatever is rebellious against God. He girds us for the struggle, and he is beside us as we wrestle "not with flesh and blood," but with principalities and powers of darkness. In the struggle we may shed sweat and tears, and perhaps even blood, but we need never be anxious, for this is after all God's world (even if we cannot be so jaunty about it as Browning), and all things—especially struggles against moral evil—work together for good to them who love God.

Swarthmore College, Pennsylvania.

Friends in Civilian Defense

By John F. Rich

AMERICANS have recovered their poise after the first impact of war and many suggestions concerning civilian defense which once loomed as urgent have subsided to their proper proportion. At the same time less apparent problems are coming to light. The country is beginning to find a pattern of work for its citizens which is realistic and based upon the actual conditions of war as they affect the United States.

The planning and discussion that has been going on throughout the country has had its effect upon the Society of Friends. Local Meetings have been considering the part that Friends might play. Individual Friends have been searching their hearts to determine how they can cooperate with the programs developed in their communities and wherein they should abstain on the basis of conscientious objection to promoting war effort. The American Friends Service Committee has been deluged with applications from persons who want to throw their energies into constructive volunteer work either on a full-time or part-time basis. The Committee also has been under a burden of inquiries from Friendly groups asking for leadership and suggestions in the establishment of local programs.

Each Friends meeting has received a letter over the signature of Rufus M. Jones and Clarence E. Pickett recognizing the impact of the call for civilian defense on the Society of Friends. To those who feel that they would be happier and more useful in taking up alternative services, the letter offered the following suggestions for consideration:

1. Extend fellowship to enemy aliens in the community and insure their fair and just treatment.

2. Assist persons discharged from

their occupations for reasons of conscience or nationality.

3. Join in fellowship and recreation with members of minority cultural and racial groups in the community.

4. Help meet storages of farm and other productive labor.

5. Fill gaps in public health activities, i. e., home hygiene and nursing.

6. Undertake training in first aid and organize Friends First Aid units.

7. Provide home help to overworked parents.

8. Organize recreation groups for children in underprivileged areas.

9. Produce commodities, including food, for use in Civilian Public Service Camps.

10. Knit and sew clothing to be distributed through the American Friends Service Committee to persons in need abroad and in our own country, including men in Civilian Public Service.

11. Set up a nutrition center to train people in economical and healthy preparation of food.

12. Establish center to advise consumers on food and commodity costs with a view to economical purchasing.

13. Promote community education on how to secure a just and durable peace.

Since writing to Friends meetings, the Committee has explored further its obligations in the matter and the opportunities for service which it can offer. While no final conclusions have yet been reached, it seems desirable to state some of the conditions controlling the Committee's actions and some of the plans under consideration.

In the first place, the Committee feels primarily obligated to the boys in the Civilian Public Service camps. The United States' entry into war places the heaviest burden on them to engage in work of utmost national importance. In so far as the Committee is able, it will find work opportunities for the boys that will be wholly satisfying to them and readily recognized by the public as justified. Already it has been agreed that groups of boys experienced in dairy farming will be detailed to work on dairy farms to help offset the acute shortage of labor. As it is important to maintain milk production so that America can make its fullest contribution to the feeding of hunger-stricken nations, it is essential that the dairy herds be fully maintained. Due to labor shortages, many farmers have been cutting down their herds. From Europe come alarming reports of herd restrictions due to the lack of fodder and grain. These deficits can be made up only if the American people build up their dairy facilities even though the financial return may be small or nonexistent. In so far as the boys from Civilian Public Service Camps are concerned, they will receive nothing for their labor. The farmers to whom they are assigned will pay the standard wages to a central pool, the fund to be used for relief purposes.

Several full-time projects are under consideration for volunteers who are anxious to donate their services to the welfare of others. It is proposed to set up a work camp in Indianapolis where old buildings are to be torn down and a settlement house for Negroes built on the site. At the same time, certain established Service Committee projects fit into the desires of full-time volunteers.

For example, the Service Seminar in Mexico will absorb the interests of thirty to forty young men. Ray Newton is now in Mexico to work out details for malaria control in Vera Cruz. Although this work has its technical aspects and will require scientific leadership, much of the work can be done by volunteers. The elimination of malaria in this part of Mexico would be a distinctive contribution to international good will and afford those who participate in it an opportunity to become acquainted intimately with their neighbors in Latin America.

High Acres, near Media, Pennsylvania, where the Service Committee last summer trained women volunteers in dietetics, child care, recreation and other community services, will be reopened as early in the spring as weather will permit. The housing for the group is a substantial barn remodeled for the purpose. The raising of vegetables for local welfare purposes and for Civilian Public Service Camps is an important part of the program.

The whole problem of raising food for Civilian Public Service Camps is up for examination. Undoubtedly, many Friends' groups will want to cultivate garden plots to produce vegetables for the Camps. The Committee will cooperate with such groups, furnishing them with the information of what is needed, how to ship the produce and other essential data. It will be an important financial aid to the Civilian Public Service program if young Friends will consider this form of service and if older Friends with agricultural experience, tools or land will cooperate locally in the raising of food.

The obvious need in war time is that of clothing for distressed groups and for men engaged in national services. In the case of Friends, they will want to collect and make clothes for the boys in Civilian Public Service Camps and for the refugees and other victims of war abroad. Of course, the need for clothing in the Civilian Public Service Camps is limited, but sewing groups need not hesitate to forward good work-clothes. Whatever is in excess of the requirement will be added to the stocks which are shipped to war areas. If ever there is a war catastrophe on the American scene, there should be clothing available in the Committee's Storeroom for immediate distribution.

In the long run, the task of finding work opportunities for persons who can serve only part time should be a concern for local Friends meetings. The Service Committee will do its best to furnish ideas, exchange the experiences of successful groups and otherwise promote interest in alternative work projects. Wherever Friends desire it, the Committee will be glad to sponsor local projects carried out along suggested lines. To develop a rounded-out program effectively, it may be necessary to appoint someone to coordinate the information and see that it is relayed to interested groups throughout the country. C. Reed Cary, who in relinquishing his position with the Leeds Northrup Company is now devoting full time to Service Committee work, has been asked to correlate these matters.

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JOHN F. RICH—Secretary, Publicity Committee, American Friends Service Committee.

You want to be true, and you are trying to be. Learn two things—never to be discouraged because good things get on slowly here, and never to fail daily to do that which lies next your hand. Do not be in a hurry, but be diligent. Enter into that sublime patience of the Lord.—GEORGE MACDONALD.

In the Whittier Environs

A Strenuous Week at the Quaker Hub

LOVELY Pismo Beach, where we bivouacked by the sun-down sea, proved an anteroom to the elysium known as Southern California. A morning's ride brought us to Santa Barbara, where we drove at once to revisit our old friend, the Santa Barbara Mission, which we first saw on a rainy winter day many years ago when we made our maiden tourist trip. Justice to California compels us to record the fact that on succeeding visits, including this one, "the sun shone bright" on this queen of California Missions.

Here at the Mission we experienced one of the pleasing coincidences of the summer in meeting up with Mr. and Mrs. Edward R. Hughes of New York City, and their son Peter and daughter Barbara. One of the last persons we saw before leaving Richmond was Mrs. Hughes' sister, Martha Pick, of the Earlham faculty, who told us that the Hughes family was also making a Pacific Coast summer trip. Yes, a small world—with happy conjunctions.

Santa Barbara's uniquely beautiful, Spanish-style county courthouse next claimed our attention—and then the menu card at the Restaurant Francaise, for it was now high noon.

When Is a Joke a Joke?

Pushing on southward, riding for a while beside the glistening sea, we came in mid-afternoon to the long-anticipated sign, Los Angeles City Limits, where we stopped to take the accompanying picture. Our girls went to a near-by house for a refreshing drink, and pointing to the sign, Mary Ellen said to the woman, "It's an old joke, but it is still funny." Whereupon she was informed by the bristling daughter of the Golden West that it was no joke at all—that her house was on such and such a street and that her street number was thus and so. All of which but punctuated the joke for us with an exclamation point. How seriously these Californians take themselves!

In due time we did reach the city—and then it was no joke to us as we threaded our way clear through Los Angeles on our way out to Whittier. It was at the evening rush hour when traffic was hectic, and matters weren't facilitated for stranger tourists by occasional absolutely contradictory signs facing each other on opposite sides of the street. (If particulars are desired a self-addressed envelope will bring them.) However, son Alex did quite well even at that as chauffeur, having been accustomed to negotiate laneless traffic on Walnut Street in Philadelphia, on which every driver does that which is right in his own eyes.

A Pedestrians' Paradise

It may not be so good for tourist autoists out west, but it is pedestrians' paradise. Practically everywhere there are safety crossing lanes for people on foot, in which they have the absolute right of way. So accustomed had we become to this consideration of pedestrians, that within an hour after reaching home we were all but run down when crossing Main Street in Richmond by a devil-may-care driver who might

But where oh where is Los Angeles?

as well have yelled at us, "Your jump or your life." We jumped—and lived to tell this tale.

Which reminds us of the prideful interpretation of the street sign as made by a four-year-old of the Calvinist fold. When asked what the words meant he replied, "Make way for the Presbyterians." As a matter of fact we are not sure that the doctrine of predestination is not rather closely involved in the usual perils of pedestrians.

The Once-Over for Los Angeles

To resume: We are still making our way out of Los Angeles, but without knowing when or where we leave off Los Angeles and take on an adjacent town. When we first visited Southern California, Los Angeles was a moderate sized, distinct city with individuality, like San Francisco. It was surrounded by suburban towns, also distinct—both from the metropolis and from each other—with areas of more or less open country between. Now one can hardly see Los Angeles for the suburbs—and vice versa. In short, this section of Southern California has become one great metropolitan area, somewhat amorphous, in which city boundaries are imaginary lines. This trend has been greatly accelerated by the sensational increase of population with attendant mushroom housing projects, due to the great defense industries centered here. Perhaps we are not properly progressive, but this apparent loss of identity and individuality seems a heavy price to pay for bigness—and prosperity. However, this is merely our impression and it may be a mistaken one. In the latter case, we stand to be corrected—and we doubtless will be if we know Southern Californians—and we do!

Quaker Mecca at Long Last

Checking off the town names as we drove along the boulevard out from the city, we passed historic Pico, home of California's last Mexican Governor, and knew that the Quaker Mecca of Southern California was at hand. At 5:30 we pulled up in Whittier at the home of our relatives, Lyn and Vina Stanley—and we were "in the hands of our friends."

Almost before we could get our several and sundry breaths, we were admonished to hurry and make ready to go to the new city park near the College, where friends were already congregating to welcome us at a picnic supper. This was eloquent of the hospitality showered upon us during our week's visit in the community. People from all over the country are forever showing up at Whittier, Friends especially, and it is a growing marvel to us how the folks there continually open up their hearts and homes to visiting Friends. With headquarters in the homes of the Stanley family circle, and of Sarah V. Sharpless, another cousin near by, we were on the go, morning, noon and night. It was strenuous but it was delightful.

At San Dimas C. P. S. Camp

Most of next day, Thursday, was spent in a visit to the San Dimas Civilian Public Service Camp, operated for conscientious objectors by the American Friends Service Committee, in cooperation with the Selective Service Administration. H. Randolph Pyle of Whittier College, chairman of the C. O. section of the Pacific Coast Branch of the A. F. S. C., conducted us. The camp is located several miles out from Glendora, and is perched high up in the San Dimas and Dalton Canyons of the Sierra Madre Mountains. It is reached by narrow, sharply spiral roads, from which one may look down into the yawning abyss,

or more profitably cast his eyes over the majestic mountain scape.

Similarity Coincidental Only!

When we reached camp, noon-day lunch was being served, so our group took places at the tables here and there according to vacancies available. The writer found himself sitting next to Americus Woodward, formerly of the camp at Cooperstown, New York, who hastened to explain that we were no connection of his! Across the table from us was a new arrival that day, Kirby Page Jr., whose quiet demeanor belied his mischievous instincts. Casting about for a familiar figure that was missing at the tables, we glanced toward the kitchen and looked into the smiling face of Edwin Sanders. This was almost like meeting a member of the family, inasmuch as he and Marian Sanders had lived with Mother Woodward at Newberg while teaching in Pacific College.

Pea soup, with an extra portion of salt—perhaps two extra portions—was the lunch *piece de resistance* that day, but Ed insisted that as assistant cook he did not add the ingredients. Anyway, much salt or no salt, no one could maintain on the basis of that frugal repast that the C. O.'s were being pampered with the "king's dainties."

Edwin and Mary Newman of Swarthmore College, who had called on us at Richmond on their way out to San Dimas, are directing the camp, and doing a good job of it. Though operated by the A. F. S. C., the camp was at that time composed largely of non-Friends, and included representatives of various sects, including a few Russian Molakans who are not on intimate terms with that implement known as the razor. Despite the variety of outlook (on everything but opposition to war) and background, a considerable degree of unity and community spirit had already been developed in the camp which, at the time of our visit, had been operating less than three months.

Conducted by Ed Sanders

After lunch, Ed Sanders showed us over the project in which the campers are engaged. Here is the San Dimas Experimental Forest of 17,000 acres, in which the U. S. Forest Service conducts extensive research into methods of watershed management which will insure the maximum yield of usable water. We found highly specialized scientific equipment to include rain gauges, debris dams, lysimeters, stream-gauging stations and other instruments used in the recording of rainfall, runoff, evaporation, plant growth, et cetera. To illustrate: on a considerable level area marked off in small sections and surrounded by high wire fencing, various seed crops are grown. Beneath this space, in a vast subterranean chamber are located batteries of recording instruments which measure the water which percolates from the respective sections just above.

What the C. O. Campers Do

The work of the campers has to do with maintaining trails, roads, flumes and dams, constructing and installing new equipment, and reading and recording measurements from instruments scattered throughout the forest. There are two hundred miles of trails to be patrolled in this service. Fighting forest fires was another chore to be done as occasion demanded. It was stimulating to learn that a few of the C. O.'s were technically as well trained for this specialized service as were the government men in charge of it. For example, one of the campers had constructed a complicated electric switchboard for operating the measuring units—an achievement which perhaps none of the men directing the work could have duplicated.

How the Campers Rate

We were pleased to learn that U. S. Forest Service men were surprised at both the quality and amount of work done by the C. O. campers, and were so well satisfied with it that they expressed the desire to have another camp established in that area. It requires no argument to justify this work as of national importance, and especially so in the semi-arid region of the great Southwest. The barrack accommodations were rather primitive, but were compensated for by the library and community living room.

This extensive San Dimas forest domain is enclosed by high fencing, and the entrance is guarded by a padlocked gate, all for the purpose of keeping out interlopers—animal and human—who might interfere with the experimental program or endanger the forest. The padlock on the gate was the occasion of the rumor that the C. O.'s had to be locked in to keep them from running away!

Meeting Friends Old and New

That evening in Whittier, Randolph and Ricarda Pyle, who until rather recently had been neighbors of ours in Richmond, gave an informal reception for us at their home when we met more old friends and made new acquaintances. Among the latter was one whom we almost knew though we had never met—Hans Buchinger, a young Friend from Germany who is now teaching Philosophy in Whittier College. He and Alex and Bernice Louise had become friends in 1939, shortly after his arrival in this country, and now the circle of friendship was widened to include the rest of us. Readers will recall the excellent article, "Our Corporate Witness for Today," which he later contributed as the leader in our issue of October 9.

We Make It Pasadena Day

Friday was Pasadena day with us. Driving over in the forenoon, after a delightful breakfast visit with Clifford and Susan Johnson, we went first to the Friends Center and office of the Pacific Coast Branch, where we picked up Marian Sanders, who helped at the Center while Ed was in the camp at San Dimas. Accompanied by her, we rode about the city, drove through the lane of Deodars (pictured on the cover page of our Christmas number), had lunch together and made a few calls. We found our beloved cousin, Lydia F. Hill, at the home of her niece Mildred Anderson and family, where the Andersons were preparing to match our western tour with a trip to the Atlantic Coast. All this before tire prevention was ever dreamed of.

Raymond Booth, Executive Secretary of the Pacific Coast Branch, was attending a conference up at Quaker Cove on Puget Sound and we missed seeing him. We did have a brief and enjoyable visit at the pleasant home the Booths had purchased, where we found not only Gracia Booth and daughter Jean but Arthur and Arline Booth Hobson, on summer furlough from their Oklahoma mission station among the Osages.

And Then It Rained!

Somewhat to the chagrin of both native and adopted sons of Sunny California, it generally manages to rain when we drop in on them. Pasadena day was the time chosen for the demonstration that the rain still falls alike on the—citrus land and the fields of tasseled corn. But what's a little rain in the life of a transplanted webfoot, except for the purpose of keeping our California friends under control?

As we were driving along Colorado Street, a car pulled along beside us and a voice called out, "Hello Hoosier!" It was a sincere, hearty greeting and the man behind it passed a few words with us in transit, extending a welcome to Pasadena and Southern California. Thus spoke the hospitable spirit of the Golden West.

Happy Bi-Family Reunion

Climax to our day in the Rose Bowl City (Oregon State College 20—Duke University 16, Jan. 1, 1942!), came at a family dinner party that evening in the home of Wallace and Ivy Jo Newlin, long-time friends who were our Pasadena hosts in 1936. We knew Ivy Jo in our Berkeley days, when Wallace and the writer roomed together in the Lamb home. With their daughter Margaret,

her husband and their baby son, and their younger daughter Evelyn and her husband-to-be, and with all six of us, it was a complete bi-family circle reunion, bringing all the accumulated friendliness and joy that inhere in such happy occasions. Wallace is Principal of one of the fine high schools of the city, out in the Altadena section near the foot of the Sierra Madres.

NOT MR. HEARST AFTER ALL!

On an extended tour of this kind we are almost always on the trail of former associates on college or office staffs. Leaving the Newlin home about ten o'clock, we picked up that trail. We all returned to the Friends Service Center where we had arranged to meet Jean Shrawder, former classmate and good friend of Bernice Louise, and until recently our personal assistant in Richmond, who had gone (up or down?) from the office of the Editor of THE AMERICAN FRIEND to that of the Hearst magazines in Los Angeles! She was accompanied by her fiance, Bryson Gerard, who, rather than Mr. Hearst, was responsible for her defection from the Friends Central Offices. They were to be married within a fortnight and we sincerely gave them our blessing. It was midnight when we got back to Whittier and to bed, which was indicative of our strenuous week in and around Whittier.

PICKING UP THE TRAIL

After a family circle breakfast with Sarah Sharpless, we took up the trail of former college and office associates. It was two-in-one in our call at the Douglas home, inasmuch as John Henry Douglas Jr. was one time our instructor in Pacific College, as was his wife, the late Mabel H. Douglas, while his sister Mellie was Father's assistant in the Newberg postoffice for some years. In the rear of the postoffice building was the office of the Newberg *Graphic*, and with only one door between her and the young editor, there was frequent collaboration. Needless to say, there was much to review in our brief visit.

There is a ranch home on the edge of Whittier, to which Friends from all over have made a well beaten path—and thither we next repaired to the home of Willis and Juanita Beede. As readers are well aware, Willis was for years our colleague at the Friends Central Offices, while Juanita from infancy has been a member of West Richmond Meeting. We were gratified to find Willis about as we saw him in 1936, and we all visited only as old friends can.

THE SECOND GENERATION SPEAKS

Our luncheon appointment at the home of President W. O. and Lucy Mendenhall included a second generation reunion, in the presence of their son William and wife; for while their fathers were fellow faculty members, Bill and our Bernice Louise were babies across the street from each other, and were classmates in Westtown School. On this lively occasion not all the reminiscing was done by the elders.

KINSHIP RAMIFICATIONS

In a few afternoon calls, we left the aforementioned trail long enough to include a few kinsfolk in the persons of Ellis and Clara Maris Wells, and the two Maris sisters as we call them. When we find the family stock of Maris, Vestal, Stanley and Woodward (Mrs. Herbert E. Harris) in one community, our kinship ramifications are well nigh inexhaustible.

Back on the Earlham trail that evening with dinner at the beautiful home of an Earlham classmate, Cass Rees and wife—and more reminiscences—plenty more.

To round out the day—and evening (why go to bed when there was anything else to do?)—we drove out to the Sharpless ranch home in East Whittier to observe a spectacular exhibit being put on by a magnificent night-blooming cereus, which was displaying some forty-five flowers in full bloom.

(To be continued.)

ALL HAIL YE PUPILS OF McGUFFEY READER DAYS

Of the making of books there is no end! Very true, but books may still be different. "Patriotism—a Novel of the Civil War in America," by our much loved and venerable friend Clarence E. Votaw, is quite different, combining something of the old and the new in this chronicle of stirring days. It is unique in conception and execution in that it uses as its background the old McGuffey Fourth Reader, which many of our more mature readers hold in loving and appreciative remembrance. The dedication breathes much of the spirit of the volume:

"To the boys and girls who were required to 'toe the mark,' literally a crack in the floor, in the old time one room schools and read aloud the lessons in the McGuffey Readers, while the line of classmates watched for errors with the most unmerciful intent of criticism:

"To all those whose memory of these lessons shall long remain, and to all who have known the difficulties and triumphs of reading aloud, this book is lovingly dedicated by the author."

Briefly, this is the framework of the book. The reader belonging to the heroine was used for passing sly notes among her schoolmates—notes which, incidentally, are quite revealing. Eventually the reader was converted into a diary by the heroine's best friend, and it is in this form that the times and the romance are presented.

Each chapter begins with a McGuffey spelling lesson on the basis of ten or a dozen words that are used in the course of the selection which follows. These selections, taken from the Fourth Reader, are sometimes poetry, sometimes prose. Found among the familiar classics are such gems as "The Spider and the Fly," "The Death of the Flowers," "He Never Smiled Again," "The Alhambra by Moonlight," and "The Town Pump."

The scene opens just before the outbreak of the Civil War, when minds were divided even in the little northern town in which the story finds focus. Under a slightly disguised name this is Centerville, Indiana, with the neighboring larger town of Richfield, (Richmond) being also much in the picture.

After hostilities broke out with the firing upon Ft. Sumter, the story deftly threads the course of the war and through the post-war period. Clarence Votaw has done an excellent piece of work in selecting the significant events which not only describe but interpret the struggle between the States. While the theme is a patriotic one, it is worked out in a way to be anything but jingoistic. In fact, it is a continual search for the true and deeper meaning of patriotism which does not involve the tragic separation of friends and the stimulation of strife and resulting hatred.

After concluding the Civil War period, the author continues his scheme of introducing through the diary certain striking events and important movements that characterized the period until 1890, when the climax of the unravelling romance is reached. At times readers will find the story somewhat melodramatic, but will remember that the writer is attempting to reproduce the spirit of the time which he portrays.

Taking his "pen in hand" is nothing new for Clarence Votaw, ruddy and hearty in his middle eighties. Since his retirement from active work many years ago, he has done much original literary work. He is an active member of the Richmond Scribblers' Club, and an occasional Scribblers' production has been incorporated into the book—notably "Getting off to Meetin'."

Not only old McGuffeyites but others, including younger readers, will find much pleasure in this volume. Published by Dorrance and Company, Philadelphia, the book sells for $2.00 and may be purchased of the Friends Book and Supply House, Richmond, Indiana.

W. C. W.

The Messenger of Peace

Published by the Peace Association of Friends in America

RICHMOND, INDIANA

Volume LXVII. FEBRUARY, 1942 Number One

Entered as Second Class Matter June 12, 1905 at the Post Office at Richmond, Indiana under the Act of March 3, 1879.

Total Christianity Is the Answer

BY JOHN NEVIN SAYRE IN *FELLOWSHIP*

We are so thoroughly in accord with this statement of the situation that we reproduce it on the editorial page, and commend it to the careful reading and earnest consideration of all. John Nevin Sayre is Chairman of the International Fellowship of Reconciliation, is Secretary of the F.O.R. in this country, and is Editor of "Fellowship," its official periodical.

IN reflecting upon the savage Japanese attack on Pearl Harbor and the Philippine Islands which catapulted the United States into full participation in total war, my mind travels back to two interviews which I had with Secretary Hull on September 1, 1937 and again on January 30, 1940. They suggest something of the presuppositions and spirit in the minds of those responsible for our Government's policy in the last four years regarding Japan. The first interview occurred less than two months after the "incident" which flared into shooting war between China and Japan. This fighting was, I believed, real war and something which should have led the United States to put its neutrality legislation into action at once and to withdraw American marines from China as soon as reasonable opportunity had been given American citizens to get out of belligerent territory. Above all, the situation seemed to me to offer a challenge and opportunity for the United States, as a Good Neighbor, to find a helpful way of mediation that would possibly have restored and safeguarded peace in the Pacific. But in Mr. Hull's mind and words Japan was an "international bandit" and, instead of thinking about any withdrawal of marines, he justified the recent dispatch of 1,200 more of them from San Diego to Shanghai by saying in a State Department release, "If we wanted to be insulted fifty times a week, we only need to let the impression be gained that we did not protect our nationals and that in no circumstances would we be disposed to protect them."

In January 1940, I laid before Secretary Hull an appeal from the National Peace Conference urging that attempts be made to initiate immediate and continuing mediation between Europe's belligerents—mediation by the United States in cooperation with the Pope, with the heads of Sweden, Norway, Denmark, Holland, Belgium, Switzerland, Spain, Italy and other neutrals and urging that all the belligerents be requested to "state once more their peace terms." Although this referred primarily to the war in Europe, the Sino-Japanese war was also in much of our discussion. Mr. Hull took a full half hour to interpret the broad lines of U. S. policy as it related to the wars going on in Europe and Asia. Mr. Hull undoubtedly sincerely wanted peace but it was equally clear that he meant to defend what he considered were America's commercial rights in China. And again, the Japanese, Germans, etc., were "bandits" in his thinking and in his words. I remember, vividly, the way he looked when he said, in referring to Japanese diplomats, "I used to think when I talked to these fellows that they were looking at me. Now I know they were not. They were looking over my shoulder. They were looking to see how big was the navy behind me!" One wonders whether we had ever given the Japanese any reason for ignoring our navy or whether our diplomacy ever proceeded on the assumption that this navy was nonexistent. If so, why did we go to the expense of keeping it? If not, why be surprised at Japanese diplomats for including it in their calculations?

I believe that Secretary Hull has been high-minded, devoted and tenacious in holding to the pattern on which he is sure world peace must be built. At the same time his reliance on threats of force in negotiations and actual force at the end of the road, seems to me to have been as tragically mistaken as was Woodrow Wilson's attempt to end war by entering war. The United States had its part in the chain of things which exploded at Pearl Harbor.

Back of the Japanese onslaught there, I see the picture of an injured, angry, cornered, frightened animal. For nearly a century Japan, in common with other Orientals, has borne the insults and stings of white men's domineering enforced by the white men's naval vessels and soldiers in territory belonging to the yellow peoples. The United States rubbed this irritation deeper by the passage of the Oriental Exclusion Act in 1924—something which President Roosevelt conspicuously failed to mention in his review of 88 years of Japanese-American relations laid before Congress on December 15 and an injury for which there was no hint of apology or reparation in any of the notes published by Secretary Hull. Although the United States has talked much about the "Open Door" in China, it has more and more closed both the doors of immigration and of economic opportunity for Japan in the territory that is our own.

Japan supports a dense population on islands which are only in part tillable. If our country were as densely settled, the United States would have a population of one and a half billion, nearly equal to the total present population of the whole globe. Suppose we were trying to maintain that many people and were as short of many key resources as Japan is and that then a much more powerful nation instituted an economic blockade against us! Yet this was exactly the weapon with which America loaded the guns of her negotiations. On one occasion, Senator Key Pittman who was then the Chairman of our Senate Committee on Foreign Relations remarked, in a diatribe against Japan, "Why shoot a man if you can starve him to death?" Then, in addition to num-

erous inflammatory and fear-provoking articles in our magazines and press, like General William Mitchell's *Liberty* article describing how an American air force would be able to fly from Alaska and set fire to Tokyo, Osaka and Japan's inflammable cities constructed of wood and paper, successive Presidents from Theodore Roosevelt on, have insisted on staging powerful naval demonstrations on the Japanese side of the Pacific. By such measures we proposed to frighten Japan into being good to China or accepting our peace pattern. They frightened Japan all right but the fear exploded into war. That fact that Japan herself has been brutally aggressive to China and that she lined up with Hitler's "gang" and has for years lived under a nightmare of fear of communism and of Russia only added to her fears of the United States. So the bursting point came when the Emperor and his military advisers found themselves in a desperate corner and saw the economic and military ring of the ABCD Powers closing in upon them.

Japan's Sunday morning attack on Hawaii was sprung by her military group while peace negotiations were in progress and in advance of a declaration of war. But, from the Japanese point of view, the United States was already waging undeclared naval war against Japan's ally, Germany, and actively assisting China, and exulting in the arrival of battleships and planes in Singapore and Manila, signifying the near-completion by the United States, Great Britain and Dutch imperialist forces of military measures to enforce the virtual ultimatum which the U. S., on November 26, had handed to Japan. All this does not excuse the attack on Pearl Harbor and the Philippines but surely, under the circumstances, neither our navy at Hawaii nor the American people should have been surprised that Japan made an unannounced lunge to cripple us.

None of the foregoing arguments is intended to whitewash or justify Japan. Like the woman taken in adultery, Japan has done horrible evil things. The measure of her crime is full. But that does not make the United States so righteous and blameless as the "White Papers" of Secretary Hull and President Roosevelt would have us appear. We are no Sir Galahad with heart so pure that we can cast the first stone or carry war into Japanese homes and cities in any such fashion as will be acceptable to God.

If it is conceivable that the United States might have dealt with Japan with more regard for the teachings of Jesus, our State Department would have seen that Japan, possessed by the devils of pride, fear and militarism, could not be reformed by our adding to the fears which drove her berserk. Instead, we should have tried to build defense for America, China and Japan by substituting for armaments and "measures short of war," policies and deeds of peace—like imaginative sympathy, trust, more eagerness to give and less to hold or get, appreciation of each nation's good qualities and rivalry in deeds of friendship such as our help to Tokyo after the earthquake and Japan's gift of cherry trees to Washington. Actually the State Departments and the War Departments of both nations were always looking over each other's shoulders to see how big were the navies behind. Billions of dollars were spent on these instruments of death infected to the hilt with germs of fear and suspicion while no comparable sacrifices were made regarding tariffs, immigration arrangements, revision of frontiers, readjustment of a war-inciting economic *status quo* and no provision of third-party international machinery for peaceful adjustment which could have effected real change in the direction of justice. To sum it up, both nations paid more tribute to Mars, and put more faith in him than they did in Christ or in the discovery of truth about human relations which Christ had proclaimed for all. When either nation did wrong the other had not enough reliance on love to forgive; much less to risk any course of conduct that might lead it near a Cross. We trusted in Mars, each gradually became more like him and Mars has us both in his horrible grip today.

Will continued war break that grip? The reply of Christianity—even of common sense—is that it cannot do so. Deliverance from the body of this death is possible only through repentance. And that means radically changing our past methods and ways. Nations today are so interdependent—like parts of the body—that competitive killing can only bring more woe. "Except ye repent," said Jesus to his countrymen, "ye shall all likewise perish."

Faced with the outbreak of war as a result of the conditions to which I have referred and which our contemporary, *The Christian Century*, has often recounted with brilliant and impassioned eloquence, *The Christian Century* in a recent editorial, entitled "An Unnecessary Necessity" states:

"We, too, must accept the war. We see no other way at the moment but the bloody way of slaughter and immeasurable sacrifice. Our Government has taken a stand. It is *our* Government. It spoke for us as the voice of our national solidarity. It was *our* voice. The President is *our* President, and all his official acts, even those which we disapprove, are *our* acts. We are all bound together in the bundle of a common national life . . . *The Christian Century* goes into the war with the consciousness of having to make a tragic choice . . . We choose to stand with our country."

The Christian Century makes its choice with "haunting doubts" in what it denominates an "area which might be called the no-man's-land of reason and ethics, a choice which faith must make in the twilight zone of God's revealed will." It is "not sure" that its "judgment is sound."

If now Kagawa of Japan should say the same words, substituting only the word *Emperor* for President in the above quotation, would he, a Christian, be acting under "an unnecessary necessity"? Was Martin Niemoeller, likewise a Christian, acting under "an unnecessary necessity" if, as reported, he offered, from his concentration camp, to go and operate a submarine for Hitler? Even though there were much more to be said for American statesmen and against the Japanese than I have indicated, what does Christ hold to be necessary for his followers both in Japan and here? Does God's revealed will for men stop at the border "of a common national life"? Does it sidestep any "no-man's-land" or fail to assert the supremacy of His universal timeless kingdom? Has Jesus taught his disciples nothing distinctive about overcoming evil? Is there, at the present desperate Christmas and Epiphany season no "radiance streaming" from the Star of Bethlehem?

In the judgment of some 25,000 members of the Fellowship of Reconciliation—living in many nations, loyal to their own folk but bound also in the bundle of humanity and in super-national allegiance to the kingdom of God—the one effective answer to totalitarian aggression is total Christianity. This includes for us total pacifism. This faith gives us radiant light. We have seen it give light to others. Through others, such as the Quakers, this light first came to many among us. We are persuaded that what we see, thousands, and then millions, of men can see. In the near future—if you measure time by centuries instead of years—men will live by the light and power of the pacifist faith and

The Messenger of Peace
Published bimonthly by the Peace Association of Friends in America.

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Subscription price—fifty cents per year.

Richmond, Indiana
101 South Eighth Street

method just as today whole nations live in the daylight of truth revealed by the scientific method and its pioneers.

The Executive Committee of the Fellowship of Reconciliation in the United States has suggested to members some points for our way in the midst of war. (See "The Course Before Us" which follows—EDITOR.) *Fellowshop* intends to be guided by them. We shall not support the war. Our allegiance is to a total Christ who calls us to the ways of a total love that casts out the evil methods of war.

We know that nations in our day, as in Christ's day, are blind to this light. But Christ's light of the world should shine in his disciples' minds and hearts and in the fellowship of Christian believers. If the light that is in them be not darkness, then are they commissioned to go and "teach all nations." Amidst the complexities of the present world situation, they must often "walk by faith and not by sight," must learn to "sow in tears" and only later perhaps "reap in joy." They must leave much to God in whose hands are the issues of history. Yet their brethren in the Church who now bow to "an unnecessary necessity" and take up the weapons of war—and who must indeed obey their consciences, as the pacifist must obey his—are in more tragic plight. They can have little assurance of controlling the terrible forces of total war which they now help to accelerate. Beset with "haunting doubts," they cling to a slender hope that "the bloody way of slaughter," which they deprecate and abhor, will *this time* lead to peace.

Pacifists, on the other hand, though they be a tiny minority in the midst of a war-making world, are unshaken in the assurance that it is for such an hour that they have been called to the Kingdom. They do not need to fear nor bow before "an unnecessary necessity." They have enlisted under the banner of the mightiest of all leaders, the banner of *Jesus, Prince of Peace.*

The Course Before Us

Statement of F.O.R. Executive Committee, December 10, 1941

THE entrance of the United States into the war does not alter our opposition to war nor our refusal, in so far as we are free to determine our own course, to take any part in war measures. We remain, as our Statement of Purpose has these many years declared, "a group of men and women of many nations and races who recognize the unity of the world-wide human family and wish to explore the possibilities of love for discovering truth, dispelling antagonisms, and reconciling people, despite all differences in a friendly society."

Shocked as we are by the manner in which the Japanese-American conflict was precipitated, and conscious of the gravity and complexity of the problems confronting our Government, we nevertheless do not accept the too common notion that the sole guilt for this war rests upon Japan. The guilt rests also upon the United States and other nations. The invasion of Asia and the subjugation of its peoples by western Powers, including ourselves; the insistence of these nations on keeping their armed forces in the Orient in order to maintain their control over strategic raw materials; their tariff policies; our Oriental Exclusion Act branding the Japanese as an inferior people and our stubborn refusal to initiate a policy of reconciliation in the Pacific by the repeal of this Act; our devious course in recent years of selling war materials to Japan and at the same time making loans to China—these and similar policies were factors in bringing the Japanese military clique into power and bringing the present awful tragedy upon the peoples of Japan, America and other lands. Repentance on the part of all nations is, we believe, the supreme need of this hour.

We have no confidence that this war will help to advance or conserve our democracy or international security. It will postpone rather than promote the building of an orderly and decent world. Every added day that war wreaks its vast destruction and embitters human spirits makes a good peace less likely.

Even if we could anticipate better results from the waging of war it would be impossible for us in good conscience to participate in it for to us all war involves, as the Oxford Ecumenical Conference declared, "compulsory enmity, diabolical outrage against human personality and a wanton distortion of truth. War is a particular demonstration of the power of sin in the world and a defiance of the righteousness of God as revealed in Jesus Christ and him crucified."

The "better way" of non-violence and reconciliation is to us a religion and a gospel. The burden of preaching and living that gospel and of seeking to win men to an inner commitment to it is upon us in time of war as in time of peace. We cannot recognize the moral right of any man or human institution to silence the preaching of this our faith which is rooted in the great Jewish-Christian prophetic tradition.

We recognize, on the other hand, the gravity and complexity of the problems confronting our country and the sincere depth of conviction of many who feel that war preparation and war under present circumstances are inevitable and necessary.

We dissociate ourselves from the position of any who seek to sabotage or obstruct the war measures of our Government. Though we would that all men might come to a conscientious renunciation of war and might enter into that spirit "which taketh away the occasion of all war," we disclaim every purpose to sabotage or obstruck officials, soldiers, or citizens in the performance of what they regard as their patriotic duty.

Concretely, the war-time tasks at which we shall labor include the following:

1. To extend and intensify our work as individuals and groups for human betterment and reconciliation in the community. In war-time pacifists must, more than ever, be workers and practical friends and not mere talkers in every community and church. This work will include efforts to befriend and alleviate, so far as we can, the human distress of interned Japanese and other war sufferers in this country.

2. To work for the maintenance, nationally and in our local communities, of civil liberties, the right of labor to organize and of pacifist ministers to preach, complete freedom of worship, and keeping open the channels of discussion regarding all public issues except those which are in the strict sense military secrets.

3. To organize maximum support for non-partisan relief work for war victims abroad, much as is done by the Society of Friends and the Fellowship of Reconciliation Feed Europe Fund.

4. To strengthen the foundations of American democracy by seeking to discourage and prevent all forms of war profiteering and to put an end to all unbrotherly economic arrangements under which many are in want and others

have disproportionate wealth to their own souls' hurt.

5. To inquire into the bases for a just and durable peace and to urge increasing and determined effort for peace by reason and conciliation instead of by the arbitrament of war. In this connection we continue to advocate the "Eight Ways of Building Peace" recommended by our Conference at Lakeside last September.

Trusting in God, we meet this hour without dismay. Despite the human foolishness and sin which mark us all and which have sundered us into warring nations we are all children of the one Father who is eternal God and whose name is Love. His Kingdom will come and His will be done on earth as it is in heaven.

The Annual Fellowship Conference which met at Haverford in September, 1939, as the war broke in Europe, ended its message with these words: "Firm in our faith in the way of peace and in the God of Love, and remembering in gratitude and affection those who bore witness to this Fellowship of Reconciliation faith in the last war, we dedicate ourselves now to the daily practice of this faith in repentance, humility, love and joy." This declaration we re-affirm today and commend to all the members of our far-flung Fellowship.

A Pacifist in a Peace Meeting

BY MILDRED JENSEN LOOMIS

THE women's guild of a leading denomination in an Ohio village was in session, January 12, 1942. Discussion subject, "Peace." One of those in attendance was a pacifist, not known to the group as such. Another was a near-pacifist.

The guild president opened the discussion by stating that some citizens in a nearby city had gone to their art institute demanding that all items of Japanese art be removed and destroyed. "I hope we would never do anything like that," she concluded.

Member 1—No. It's not the Japanese people we should hate. It's the military party.

Pacifist—What brought the military party into prominence?

Member 2—I don't know, but they want everything they can get their hands on. Look at what they do in China. I read everything I can about China. (She has a daughter teaching in a mission school in China.) The Chinese are as good as they can be to the Japanese soldiers. Of course they take the guns away from Japanese prisoners, but they are kind to them, and they can do about as they please. But when another section of Japanese troups comes along they don't think of that. They murder and kill any Chinese they get hold of.

Member 3—And look what they did in the Philippines! And to American citizens!

Pacifist—Why are American citizens in the Philippines?

Member 4—Why shouldn't they be? The Philippines belong to us, don't they?

Pacifist—How did we get the Philippines?

Member 5—They wanted to belong to us. We offered them their independence and they didn't want it.

Pacifist—Didn't we conquer Spain in 1898 and then persuade her to sell them to us? We say they are *ours*. What does that mean? We say that Ohio belongs to the United States. But it really means that I have a farm there, you may each have one. Individuals own the land and homes and do business here. The same way in the Philippines. Certain individuals — many of them Americans—have land and sugar plantations there. When individuals in some other country want those sugar acres we say they are "ours" and our boys must go to fight for them.

Member 6—But wouldn't you defend your home if someone attacked it?

Pacifist—I'd probably use some kind of defense. I hope I wouldn't kill. I'd know I could call on the police who could apprehend the attacker—and probably not kill him. I'd want to be clear, too, as to the reason why the attack came. If I had helped cause it I would want to set that right.

Member 7—I was always taught to defend myself.

Pacifist—Yes, but even the kind of defense you would use would not be like organized war. You wouldn't have the right to conscript the sons of all your neighbors to go out to kill the attacker and all his relatives, and burn and destroy as many of their homes as you could. That is what war is.

Member 2—But the government makes our boys go.

Pacifist—Do you know some boys who are saying they cannot join in war or in killing even though the government says they must?

Member 2—Yes, that's the conscientious objector, or something like that. But I think you've got to support your government. The government supports you.

Pacifist—Many believe that loyalty to personal conscience is better than loyalty to the state in the matter of deciding to kill people.

Member 8—But I don't think any boy is held responsible for the killing if the government makes him do it.

Member 9—And I don't think even God can hold a man responsible for killing when the government sends him.

Member 1—Yes. The Bible tells about God sending his people out to war against others. God himself did that.

Member 10 (Near Pacifist)—But that was in the Old Testament. In the New Testament Jesus said that those who took the sword would perish by the sword.

Pacifist—Did Jesus defend himself? At the last didn't he prefer to suffer and be killed rather than kill?

Member 1—But Jesus was perfect. No human can be perfect.

Pacifist—He seemed to think so. He said, "Ye shall be perfect as your Father in heaven is perfect." Many people have lived since his time preferring to love instead of to kill. Several churches are built on that idea. The Quakers have been of that idea since their beginning.

Member 4—Yes, I've heard something of them.

Pacifist—It has been my privilege to work and study with them some. They have one interesting method — their work camps. Young men and women go into a community to do some manual job like building playgrounds in slum sections, building homes for miners, or a clinic for sharecroppers. They do this without pay, yet pay $75 while working, for their board and room. Since 1935 they've been doing this to grow strong physically and prove they aren't weaklings and to prove that they want to help our country. By it they hope to substitute a way of love for the way of army service.

Member 1—But I still can't see that we should sit down when the Japanese attack us.

Pacifist—Did we do anything to bring the Japanese attack on us?

Member 1—Well, we passed a law that wouldn't let them become citizens

of our country. And they say in California they are real nasty to the Japs.

Pacifist—All that must have bad effects in Japan. Yet when we went to the Far East we insisted on their letting us in (the Open Door, we called it) to do business in China and Japan. And we set up military bases on islands to see that it was kept open. How would we feel if Japan had military bases as close to us to insist that we let her people in?

Member 2—But it is different with the Germans. They want to conquer the whole world, and the Japs are their allies. I know a German who left that country because he had to use a whole month's salary for a street car ride, and he couldn't get any food.

Pacifist—Did our country do anything to bring that about?

Member 3—I think their government has always been hard on the German people.

Pacifist—When the last war ended the nations signed a treaty promising that all would disarm. Germany was forced to disarm and to pay huge sums as reparations. Their people could not get food. Instead of trading with her, other nations kept up a blockade against her for two years to starve them. After a few years of this, plus the fact that England and France did not keep their promise to disarm them, the people began to lose faith. They were willing to follow Hitler who announced that he was going to make up for it all and conquer the whole world.

Member 2—They just weren't conquered enough last time. It's like with a child. If it does something it shouldn't and you don't conquer it, it will do it again. I think we've got to show them this time.

Member 11—I think that if all the world were Christians we wouldn't have such a thing as war.

Member 9—I think this is a Christian war.

Pacifist—If the man for whom Christianity is named could not kill, can any war use the term "Christian?"

Member 4—What about those people who won't kill? Will they just stand and let themselves get killed, without protection of any kind?

Pacifist—Such a person will be working hard to take away the cause for war, but when war comes they usually do not ask for the protection of armed forces. They believe that their feeling of good will for their enemies will win over them if given a chance to work. If not, they would prefer to be killed than to kill.

Member 1—A lot of them will die young then.

Pacifist—Jesus died at 33.

Member 1—He surely wouldn't expect everyone else to die at that early age.

Pacifist—From what I can learn from Jesus he was so concerned in expressing love, and so raising the quality of his living, that it did not seem to matter at what age death came. He evidently felt that the way one lived was more important than how long one lived.

Member 1—Where are the most Christians? In the United States, aren't they? And when we're attacked and we get into the war it must be a Christian war.

Member 10 (Near Pacifist)—But 57% of the Lutherans in the world are in Germany.

Member 1—Well, if there are so many there, why didn't they keep all this from happening?

Member 10—Because Christian people have not lived as Christ did.

Member 12—Christ said, "Render unto Caesar that which is Caesar's and unto God that which is God's." He must have thought we had to obey the government.

Pacifist—I've wondered about that statement. It may be that in his mind the two were the same. That which is really good for Caesar (the State) would be God's way. That which is God's could not help being good for the State. Those who obey conscience before government by refusing participation in war believe that what they do is good for the State. They believe it is best for a nation to find a better way than war. They believe that it cannot be good to have people killed, and liberty and resources lost in war. They are willing to work hard in other ways to help their country and to cooperate on ways of setting the world in order. But they are willing to take the consequences when they must decline army service.

SILENCE

Pacifist—What would you think of two young men of the Brethren Church who said "No" in a different situation. In a recent meeting where this subject was being discussed both told how they asked for non-defense work in their factories. They were told it was defense work or nothing. So they left. One now has no job; the other works for his brother on a farm.

Member 13—But we all help the war whether we want to or not. If we drive a car we pay war taxes on it.

Pacifist—But not by our own decision. We can produce or use something good. Others may decide to use that thing for war, but we can be free from that decision if that is our belief. Those who decide to use a thing for a bad purpose have the responsibility of that decision. It is in the putting of a thing to good or bad use where conscience is violated or not violated.

Member 2—This is a very big subject.

Member 11—The more I think about it the more mixed up I get.

President—It is time to adjourn now. Our next meeting is on "Our Responsibility for World Order."

Lane's End Homestead,
Brookville, Ohio.

GOD IS LAW

Believe in God in such a time as this—
When tyrants rule the earth with brutal sway,
When death and hell hold gruesome holiday,
When wrong prevails and justice is remiss?
Believe in Christ who walked in Galilee
And talked of light, of hope, of life, of love,
Of sparrows in the care of God above,
Of certainty of truth that sets men free?
I do! Ten thousand times, I do! I know
That God is law, as well as love; that man,
In full accord with God's eternal plan,
Will reap at last in kind as he did sow.
'Tis but the harvest now, and from the sod
Leap up ten thousand arguments for God.

JOHN CALVIN SLEMP.

THE MYTHOLOGY OF WAR

We have repeatedly pointed out that every social institution weaves a protesting integument of glossy idealization about itself like a colony of tent-caterpillars in an apple tree. For instance, wherever militarism rules, war is idealized by monuments and paintings, poetry and song. The stench of the hospitals and the maggots of the battlefield are passed in silence, and the imagination of the people is filled with waving plumes and the shout of charging columns. A Russian general thought Verestchagin's pictures ought to be destroyed because they disenchanted the people. If war is ever to be relegated to the limbo of outgrown barbarism, we must shake off its magic. When we comprehend how few wars have ever been fought for the sake of justice or the people; how personal spite, the ambition of military professionals, and the protection of capitalistic ventures are the real moving powers; how the governing classes pour out the blood and wealth of nations for private ends and exude patriotic enthusiasm like a squid secreting ink to hide its retreat—then the mythology of war will no longer bring us to our knees, and we shall fail to get drunk with the rest when martial intoxication sweeps the people off their feet.

WALTER RAUSCHENBUSCH.

KIRBY PAGE RE-AFFIRMS GREAT AFFIRMATIONS

As a New Year's greeting to friends over the country, Kirby Page announced the following re-affirmations which he had been making during the Christmas season:

1. I believe that the grace and power of God are sufficient for all our needs, even in war time. More and more I am realizing that, through communion with God and fellowship with man, it is possible to live with vision and strength, fortitude and serenity, even in the fury of this storm.

2. I believe in the uniqueness of Jesus Christ and in his adequacy for this day of hatred and bloodshed. No phrases can express fully the significance of his relationship to God and to man. From his words and deeds, his crucifixion and ever-living presence, we receive illumination and power.

3. I believe that the way of the cross is God's way, Christ's way, and therefore the right way to live, even in war time. The supreme task before us is the discovery of the meanings of suffering love and vicarious sacrifice, and the incarnation of these meanings in our behavior.

4. I believe that love is more powerful than hate, that mercy is mightier than vengeance, and that evil can be overcome with good.

5. I believe that war can be abolished through allegiance to Christ, and through the creation of an international mind, an international heart, and appropriate agencies of international justice and friendship.

6. I believe that the method of war with its bombing planes and starvation blockade is irreconcilable with the way of Christ, and therefore I cannot approve of any war or engage in its destruction and decimation.

7. I believe that through loyalty to Christ and his way of life I can express truest patriotism and render highest service to humanity, and so I am endeavoring to be more completely surrendered to him.

8. I believe in the soundness of the policy adopted by our Government of offering alternative service of national importance under civilian administration to individuals who have conscientious objections to service in the armed forces of the nation.

9. I believe in democracy with its recognition of the right of minority opinion, even in war time, in sharp contrast to totalitarianism with its demand for entire surrender to the State.

10. I believe in a positive witness to the ways of peace, and not in sabotage or obstruction of the war which is now considered necessary and right by a vast majority of the American people.

11. I believe in America, and thank God for her glorious heritage and marvelous achievements. In humble contrition for her weakness and sins, I pray that this great nation may serve mightily the other peoples of the earth.

12. I believe in the world-wide Christian community of men and women of good will across all frontiers, and dedicate myself to its preservation and extension.

These convictions I have held for twenty-five years and events of recent weeks have not weakened them in the slightest degree. On the contrary, I have never felt so certain of their validity as I do now.

KIRBY PAGE.

"AND ALL THE WONDER THAT WOULD BE"

There can be little question that the attainment of a federation of all humanity, together with a sufficient measure of social justice to insure health, education and a rough equality of opportunity to most of the children born into the world, would mean such release and increase of human energy as to open a new phase in human history. The enormous waste caused by military preparation and the mutual annoyance of competing great powers, and the still more enormous waste due to the underprotectiveness of great masses of people, either because they are too wealthy for stimulus or too poor for efficiency, would cease.

There would be a vast increase in the supply of human necessities, a rise in the standard of life and in what is considered a necessity, a development of transport and every kind of convenience; and a multitude of people would be transferred from low-grade production to such higher work as art of all kinds, teaching, scientific research, and the like.

All over the world there would be a setting free of human capacity, such as has occured hitherto only in small places and through precious limited phases of prosperity and security. Unless we are to suppose that spontaneous outbreaks of supermen have occurred in the past, it is reasonable to conclude that the Athens of Pericles, the Florence of the Medici, Elizabethan England, the great deeds of Asoka, the Tang and Ming Periods in Art, are but samples of what a whole world of sustained security would yield continuously and cumulatively. Without supposing any change in human quality, but merely its release from the present system of inordinate waste, history justifies this expectation.

H. G. WELLS.

THE MESSENGER WELCOMES WORLDOVER PRESS

A name widely noted in alert publications for more than eight years has been changed to a new one. Nofrontier News Service, which has served THE MESSENGER OF PEACE readers ever since the former was started, becomes Worldover Press. The editors, Devere Allen, Marie H. Allen and E. Dixwell Chase, assert that the change of name involves no alteration of policy, but has been made after months of planning. The old name, they point out, when credited by editors with initials, was sometimes confused with other agencies. Furthermore, it suggested to some minds a crusade for a world without national frontiers; these editors say that the prospect of such a world need alarm no one, but that it will exist, if ever, only in the far, dim future. More important in their sight is the fact that the news service they edit does not go out for a set of aims, as an organization might, but tries conscientiously to present objective news often overlooked by other agencies, permitting the expression of personal opinions only in signed articles where responsible authors are given complete freedom of expression.

Worldover Press publishes news, facts and articles, often uncensored at source, from a large staff of foreign correspondents and specialists. It deals primarily with international relations and foreign policy. It seeks to get behind conventional newsgathering, interpretation, or propaganda; and to contribute uniquely to an informed public opinion on world affairs. Readers finding articles or news credited to "Worldover Press," will understand the source, and the temper with which this material is put before them.

Without prejudice to its coverage of European, Asiatic, and African affairs, Worldover Press is steadily expanding its contacts with Latin America. Already it has twenty-three active and well-informed correspondents south of the Rio Grande, most of them natives or life-long residents of the countries they cover. Plans are being worked out for the establishment soon of a special bureau of Worldover Press in Latin America, the better to integrate reports on activities and progress by our southern neighbors, and gradually to carry to editors in Latin America reports of constructive, forward-looking activities inside the United States.

As it has used Nofrontier News Service in the past, THE MESSENGER OF PEACE now adheres to Worldover Press.

I Pledge Allegiance

BY HOWARD GOLDSTEIN

Oration winning first prize, given by Mary B. and Helen H. Seabury, in the National Oratorical Contest, 1940-1941, of the Intercollegiate Peace Association, directed by Professor Howard C. Morgan of Earlham College, Executive Secretary. The winner represented Brooklyn College, Brooklyn, New York.

DURING the last war an English pacifist was hailed before a military court. The head of the tribunal, a rather over-stuffed, monocled, major-general, pompously bombarded him with questions about his sincerity and his beliefs. He was asked about fifty questions, most of them designed in the best legal tradition. After an hour of this, while the man very calmly answered him, the officer turned and dismissed him with the remark: "Why, man, do you realize that if everyone was like you, wars would become impossible?"

That conscientious objector knew that. He and I, and many thousands more of us, feel that if everyone's answer were the same as that Britisher's, "*why*, wars would become impossible."

We object to war because we do not feel we have the right to murder any man in any war. For my part, as a child I was taught to "love my neighbor as myself." My church taught me to look for the Messiah and that day when we shall have well-plowed fields and well-pruned orchards. I was taught the brotherhood of man, and I believe what I was taught. In school I learned that war is economically wasteful, historically futile, and politically suicidal—in my government classes, in my economics classes, in all my social studies, I have heard of the cost and waste of modern war; even in my speech classes I have heard a thousand times that violence must give way to conference. I have learned what society has taught. My whole life has been spent healthily hating war. So now when I am asked to renounce what I have been taught, to callous the spirit of man's brotherhood and to believe that peace is for the individual and not for nations, my whole being says, "I object."

As our policy of "aid short of war" gradually becomes "aid—war or not," the conscientious objector is becoming more and more unpopular. He is being put in a class with appeasers, with Fascists, with Nazis, with Communists—labels which represent to the public the enemies of democracy; labels which often encompass people not associated with these groups, and that stigmatize through emotional response rather than through the intellect. And the pacifist is not of any of these groups—he believes sincerely in democracy, and is working to prevent war from destroying the liberty which we now enjoy. Actually, it seems to me that pacifism is an expression of the common man's will for peace—an expression so concrete that while others murder now to avoid murdering later, he goes to service camps or prison camps to avoid murdering at any time.

And he is preparing to go because of deep-seated belief about the nature of man, one which you probably share. First, he believes that man is marked in two ways. He is fundamentally moral and is intelligent. War is a contradiction of man's fundamental morality and intelligence. It is uneconomic and wasteful of life, energy and property, and when it is directed for a humane end it never achieves its goal. When a nation resorts to war to achieve its ends, it takes that path which seems easiest to follow. War is history's "path of least resistance." If man is intelligent, war, in its destructive means, in its pursuit of ends not attainable by war, is unintelligent. If man is moral, war with its airplane staffing of women and children, in its bombing blitzes, its plans for mass starvation, is immoral. This is the immorality of killing, but war is even more immoral in its essential totalitarian nature; in its caste system of choosing officers whose commands must be obeyed as Hitler's commands must be obeyed by the Germans. In this, war is immoral, is a contradiction of the way of life of a free people.

In the second place, the pacifist objects to war because it is a contradiction of intelligent procedure. When a people is left free to reason it does not resort to war. An old Chinese proverb says that a man who resorts to violence has lost his argument. If this is true of men, it is true of nations, collections of men. A nation that takes recourse in war admits that it has lost its argument; that it has no appeal to reason it can offer; that it is unintelligent. Surely, such an unintelligent nation can be brought to reason with the application of intelligence designed to promote peace. Men are alike the world over. In basic things, in the desire to live at peace with their neighbors, to rear their families, and to feed their children, in these things the same forces motivate them, the same intelligence and understanding prevails among them. You cannot say that the French understand something and the Germans do not. But the failure of statesmen to recognize this has been a major cause of war. They have said that our nation is superior to all other nations. But if you speak of people, and not land, it is not so. No people wants war, but diplomats hurrying us to our so-called national destinies create wars, and the people's voice becomes inarticulate. All history is the story of peoples, one after another, trying to avert war. And still our politicians make wars which you must fight. They cry "patriotism" and the men are off in a confusing whir of Hurricanes and Messerschmidts.

What I'm going to say next is as old as the Bible itself. To some of you these things may seem worn, trite, and impractical, but to the Quakers, among other pacifists, the Sermon on the Mount and the code of laws handed down from Mt. Sinai form a practical philosophy that one can and must live by.

Pacifists as a group range from the strictly orthodox religious person to the free-thinking atheist. Most believe in the fatherhood of God and the brotherhood of man, though the atheists believe in just the brotherhood of man, feeling that it is not necessary to have a God as common father to recognize that all men are brothers. Such an atheist-pacifist takes a strong and admirable position, for he has no fear of judgment after death, and no thought of punishment or reward. His is the reward of knowing only that he took no life, and his satisfaction comes from his own peace of mind.

In one thing, however, most pacifists are alike—they do not value material wealth highly. We hold that anyone

A PRAYER FOR PEACE

O, my country, 'tis for thee
I ask our God for liberty;
Other nations, arms might bear,
But we, a Christian nation, share
But one great fellowship of love
Sent only from our God above.

Take away all bent to war,
And send a peace from shore to shore
Which every nation may enjoy,
And every heart and tongue employ;
Allow no ill to come on earth,
But give us, God, a peaceful birth.

VIOLET LINTON.
Mooreland, Indiana.

can produce wealth, anyone can make 30-30 bullets, Big Berthas, Springfields, torpedoes, and bombs, and anyone can destroy them, and destroy men with them, but no one can create a man. And the conscientious objector asks you, if we who can destroy men cannot make men, have we the right to destroy? And the answer resounds, "No, we will live by the law: 'Thou shalt not kill.'"

Yes, you've heard that law, and I've heard it, and our fathers before us, yet it has been flouted, ignored, cast aside; few have obeyed. And at what a price! Men are alive one minute and dead the next. Nations alive today are blitzed tomorrow. Yet if killing is to be condemned when an isolated individual who kills in the heat of rage is the offender, how much more is murder organized by governments on the scale of thousands of murders daily, to be condemned!

That is why to an objector the issue is not, "Who will win this war?" The issue must be "Why must all the people of the world suffer, when no good will come of the war? Why must men kill, and women and children die? Why should governments have the monopoly right of murder? Is not the taking and giving of life God's power? When did it become the privilege of you and me to kill?

Now I am aware that many of you are saying that here again is a young man with a gossamer dream, a swivel-chair infatuation, but if mine is that, it is that kind of infatuation that Nero sneered about when he thought of the Christians and their dream. Let the history of modern war prove war's own impracticality. Watch the Napoleonic Wars cause the Franco-Prussian War, the Franco-Prussian War the World War, the World War this present conflict. Who is there here tonight who honestly visualizes enduring peace resulting from this war? We know that unless the people shout "Stop!" there will be another war. And that is why the pacifist refuses to fight.

He sees an America which will record a movement similar to that of the Indian people under Gandhi, whose practical pacifism has challenged the dictates of a whole empire. In refusing to obey British orders, the Indians have invited punishment, challenged the use of violence, but never have the Indians themselves, since the days of Clive of India, resorted to violence. Because all people are essentially alike, the British have not fired, the Tommies have refused to murder a non-violent people. History in India is repeating the experience of Christianity in Rome. America *must* and *shall* adopt the same path. Human progress has brought us to the point where no other course is practical. Through modern technology we have reached the point where, at last, man is capable of exterminating himself. During Spain's Civil War, two million of their twenty million were killed—the god of war exacts his tithe. Talk about your practicality—can there be anything less practical than balloon barrages and Messerschmidts, tanks and anti-tank guns, aircraft and anti-aircraft guns, gas and gas masks—man's Frankenstein brought to life?

Some of you may say that I'm a coward, but I want to say that wherever national courage is required without murder, there will I be found. I pledge allegiance, not to an arsenal democracy, an America which seeks peace through excelling at war, but I pledge allegiance to a nation which seeks peace through the ways of peace, to an America that adopts in its political manhood the precepts of its individuals' childhood. While some of you are destroying life, I shall be preserving it. Only when I am morally bankrupt will I join the army of any nation. That British major general persuaded me—"Why, man, do you realize that if everyone were like you, wars would become impossible!"

THE PACIFIST IN HIS COMMUNITY

Dr. Bernard C. Clausen, minister of the First Baptist Church of Pittsburgh, addressing the annual conference of the Fellowship of Reconciliation, on "The Pacifist and His Community," said: "Pacifists have failed partly because they have been so concerned with violence in war that they have failed to approach with skilful strategy the points at which violence was accepted as a way of life in their own communities. They must be no less excited about preventing war and defying it when it comes, but they must begin now in their cities and towns to anticipate and prevent violence in race relations, in industrial problems, in police third degree methods, in anti-Red and anti-Semitic agitation or they will forfeit their right to ask nations to behave better than they and their neighbors do in their own towns."

LIVING TEMPLES

The Most High dwelleth not in temples made with hands. Acts 7:48.

Cathedral spires may fall
and altars crumble;
Though sad events transpire,
God is not gone!
He dwells where loving hearts,
steadfastly glowing
Proclaim themselves
His altars undefiled.

Know ye not that ye are the temples of God and that the Spirit of God dwelleth in you? I Cor. 3:16.

MABEL CARTLAND MOODY.
Concord, N. H.

QUAKER EMERGENCY WORK IN NEW YORK CITY

The Peace and Service Committees of the two New York Monthly Meetings have recently set up a committee for Quaker Emergency Service, whose efforts are all directed toward helping Friends concentrate on special service to meet the problems which have arisen since our declaration of war. The three types of service are: civilian services; aid to aliens; and a study of post-war problems.

The relationship of the Quaker Emergency Service to the Office of Civilian Defense will be similar to that of the Civilian Public Service Camps to the Selective Service Board. Those registered with the Quaker Emergency Service will be recognized by the Civilian Defense Office, and further service to that office will not be expected.

Civilian services include training classes in first aid, child care, home nursing, nutrition, and recreational activities. An information service has been established at the meetinghouse, 144 East 20th Street, which will be equipped to answer questions regarding the activities of Friends and other New York agencies, and which will serve as an information bureau for guiding Friends and others wishing to volunteer service. The settlement houses, whose workers have been greatly drawn upon for defense duties, provide perhaps the most important opportunity for service. Also the Board of Education has asked for assistance in visiting families and exploring the need for child-feeding.

The Q. E. S. will work closely with the Race Relations Committee and the Refugee Office of the American Friends Service Committee in its aid to aliens. Toward a practicable understanding of post-war problems, it has been suggested that a lecture series by scholars in various fields be combined with conferences and small study groups. Josiah P. Marvel is Chairman of the entire committee.

GOLDEN TIES

How sweet to feel the friendly grasp,
Hear kind words softly spoken;
They hold the magic, golden clasp
Of friendship's tie unbroken.

LULA H. KENWORTHY.

Reawaken the Christian Motive!

Foreign Missions Council in 1942 Session

THE Foreign Missions Conference of North America is rapidly becoming even more significant than previously, due to the war which has involved most of the countries of the world, in all of which there are missions of the different denominations. Of the eight principal denominational cooperative organizations in this country, for many years the Foreign Missions Conference has been the largest. It is composed of 125 groups representing sixty-one denominational bodies. Through the Conference, with its various committees, practically all Mission Boards of the United States and Canada have access to world-wide information and a medium of exchange of experience, methods and principles.

Since the outbreak of this war the services rendered by this cooperative organization have greatly increased, especially since the beginning of the war between the United States and Japan. The great missionary lands of the Orient including China, Japan, the East Indies, and Siam are directly involved. This affects the movements of missionaries to and from all these areas, the transportation of supplies to the fields, the means of furnishing support to the missionaries and even the safety and lives of the workers. The Foreign Missions Conference has set up in New York an East Asia group which meets daily, sending to all cooperating boards its daily reports, including the important information which each board has received during the day relative to the missionaries in the affected areas. The Conference has arranged to represent all Mission Boards before the State Department, thus greatly facilitating the work of the boards in dealing with their problems concerning the safety of missionaries and the transmitting of funds for their support where the ordinary channels have been cut off.

The annual meeting of the Foreign Missions Conference was held at Trenton, New Jersey, from January 12 to 15, in which 362 officially appointed delegates of the various Mission Boards and cooperating units were registered. These included board secretaries, board members, and a few missionaries. A careful review was made of the situation affecting each area and the steps being taken to facilitate the continuance of the Christian work in all countries where it is possible. Three outstanding actions were taken.

The first of these was a united statement on the question of the war. This statement is especially significant since it was approved by the whole body of the Conference, representing churches of many different view points and coming at a time when the American people had been suddenly united by the surprise attack on the Philippine and Hawaiian Islands. We feel that this pronouncement is of such importance in representing the opinion of the Christian people of the country, that we include the statement submitted to the Conference. Only a few minor changes of wording were made.

"The whole constituency of this Conference has now become involved in a war of unparalled magnitude and horror. None of us can escape a measure of responsibility for what has happened, and all of us must share in its tragic consequences. As Christians, we are profoundly saddened by the physical barriers which war erects between peoples and even between us and our Christian comrades in other lands. We are deeply concerned for the safety of many of our missionary fellow workers who have been cut off from their homelands, and for their national colleagues to whom also war may bring anxiety, distress and suffering. We bear witness to the experience that in spite of all the barriers of war our essential spiritual fellowship with Christians of all lands endures.

"As we confront this tragic hour, we reiterate our conviction that the world mission of the Church is a spiritual commitment which is eternal and cannot be destroyed by the contrivances of man. 'Those things . . . are shaken, as of things that are made, that those things which cannot be shaken may remain.' Men and institutions may perish, but the movement of the Holy Spirit in and through the Church abides.

"Nothing can separate us from the love of Christ; we are, therefore, resolved that nothing shall separate us from those who love Him. As Christians, we recognize our responsibility to love all those who are in lands with which our countries are now at war. Moreover, all the peoples now engaged in this titanic struggle will continue in the future to be a part of the world community. We must not hate. No permanent reconstruction will be possible where hate rules the hearts of men.

"Our experience in working with men of many lands strengthens our conviction that only through cooperation motivated by the spirit of Christ can lasting peace be achieved. God has made of one blood all nations of men and all his children of every race and nation should justly receive equal consideration in the building of a better world. We, therefore, pledge ourselves to join others of like mind in an immediate and continuing study of the conditions of a just and durable peace. We will endeavor to develop among the people of our own nations the Christian purpose to work for an adjustment of economic and political affairs in the interest of the welfare of all peoples and the readiness to make the sacrifices of special privileges and of absolute national sovereignty necessary to construct a durable world order. For all these tasks, we believe that the missionary movement of the church is indispensable in bringing to all men the spiritual power and insight necessary.

"We pledge to our missionaries and their national colleagues our vigorous support in carrying forward the missionary progress of the churches. Where the work has been disrupted, we will prepare to undertake the task afresh as soon as that is physically possible. It is clear that when peace comes again, the successful prosecution of the task may call for new patterns and lead us to a different allocation of forces. We must also be prepared to enter any new doors which God may open to us.

"We call on our several churches to seek a clearer understanding and more faithful practice of the Gospel which we preach, to the end that all may be more deeply committed to proclaim to all the world the unsearchable riches of Christ. We look to God who giveth us the victory through our Lord Jesus Christ."

The second issue of paramount importance which the Conference faced was that of renewing and developing a Christian consciousness in war time. We faced the fact that a tremendous amount of propaganda has to be carried on to lead this country into war. This inevitably involves the development of hatreds, the stirring of passions and prejudices against people who in peace time are our friends. The work of the Christian church in developing a way of love among and between all peoples naturally suffers, and our way of love, which we recognize as necessary for an organized world of justice and peace, is destroyed. The responsible agents of the Christian church cannot close their eyes to the need for an on-going movement to renew our faith in God and humanity. This forward looking effort to reawaken the Christian consciousness of the American people is to find its spearhead in a great Christian World Mission Convocation to be held in Cleveland, Ohio, December 6-10, 1942, where a few thousand representatives from all Christian groups in America will convene. Preceding this convocation there is to be a program of intensive education looking forward to the spiritual development of the American people and the awakening of their consciousness to our responsibilities to all peoples of the world. "It is hoped to use 1942 to the full, denominationally and interdenominationally, in summer conferences, and throughout the year, for study and shaping of a chief world concern, at home

and abroad, to be presented at the Convocation."

Also following the Convocation plans are beginning to take shape for a follow-up period of a year or two to carry this sense of responsibility for an awakened consciousness to every part of the country. "For 1943 plans are being made for united presentation of the whole task of the church under a single theme throughout North America." To this Convocation in Cleveland, Friends are asked to appoint sixty delegates. These will be appointed this spring.

The third major problem considered by the Foreign Missions Conference looks forward to a closer relationship between the eight leading interdenominational agencies functioning in North America at the present time. These include the Federal Council of the Churches of Christ in America, the International Council of Religious Education, Home Missions Council of North America, Foreign Missions Conference of North America, Council of Church Boards of Education, National Council of Church Women, United Stewardship Council, and the Missionary Education Movement of the United States and Canada. During 1940 a committee representing the first three named and the Council of Women for Home Missions, the National Council of Church Women, and the Federal Council of Churches of Christ in America "carried on a preliminary study of the possibility of closer relations among general interchurch agencies. A committee reported to the agencies that it had 'reached the clear conviction that the desperate need of the modern world calls for a new effort to order the churches' forces in the most effective way; for the reinforcing of each by the strength of all; for united plans for the strongest possible impact of the agencies of the church on the totality of Christian problems and concerns; and for such closer relationships as will make these objectives possible.' The committee's study revealed three possible types of closer relationships, viz.:

1. Development of cooperative activities within the present organizational structure.

2. A federation of agencies without surrender of separate identities.

3. The organization of a single corporate body replacing the present agencies."

At Atlantic City, New Jersey, on December 9-11, 170 representatives of the eight interdenominational agencies met to study the plan of closer relationships. Their resolutions presented the following general objectives:

"First, that we approve in principle the creation of a more inclusive cooperative organization which will provide for the continued, expanded, and more effective coordination and integration of our respective councils, such as is indicated in Plan 'C' (The organization of a single corporate body replacing the present agencies) of the study document and as it may be modified by further study.

"Second, that we recommend the continued study of the constitution and program of such an organization and its relation to the denominations, to the existing councils, and to the state and local councils.

"Third, that we recommend that the councils proceed at once to the necessary steps for further cooperation through the organization of such joint service departments as may be found feasible.

"Fourth, that we recommend that a special committee be set up by the councils to carry forward these recommendations."

When this proposition came to the Foreign Missions Conference there was a divided feeling. While sixty-one church bodies belong to the Foreign Missions Conference, only forty belong to the International Council of Religious Education and twenty-four to the Federal Council of Churches of Christ in America. Many denominational groups are not yet ready to join whole heartedly in the other interdenominational agencies as they have in the Foreign Missions Conference. Many of the Conference feel that if one corporate body is formed of all of these cooperating agencies, there must be sufficient safeguards provided so that the distinctive functions of each organization will not be lost sight of and that there must be sufficient autonomy within each group so that those denominations wishing to adhere to one functional body will not necessarily be compelled to belong to all. The churches of America, as well as the various cooperating agencies, will continue to study methods of a closer relationship. No definite commitments have yet been made.

MERLE L. DAVIS.

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EMERGENCY CONDITIONS CAUSE POSTPONEMENT

As we were about to announce, and as many Friends were already aware, a Conference on Prayer and Evangelism has been planned to be held at Colorado Springs, Colorado, June 26 to July 1. Word now comes from Albert L. Copeland, who was to have been the presiding officer, that the committee in charge has thought best to postpone the conference indefinitely because of the difficulty of travel conditions that now prevails.

ON A WINTER SUNDAY IN PLAINFIELD

An out-of-town mid-winter appointment in Indiana—the State of mercurial variations—is always something of a venture. For a time after the editor and wife set forth for Plainfield on Sunday morning, January 11, the weather man, alternating between gusts of snow flurries and flashes of bright sunshine, seemed indecisive as to what to give us. Finally, good cheer overcame all and a glorious day was ours, following a week of zero weather.

As one rolls into Plainfield over the new super-highway leading out from Indianapolis, and passes the Van Buren tree on the edge of the meetinghouse grounds, he is made mindful of what a century has wrought in the development of the great travel arteries that span the continent. As many of our readers know, the tree marks the spot on the Old National Road where President Martin Van Buren was spilled from his vehicle into the mud and water to impress him with the need for a federal appropriation for internal improvements! Even then Indiana was full of guile politically.

Plainfield meetinghouse, set among stately trees, is the capitol building of Western Yearly Meeting, and we are accustomed to think of it in the Yearly Meeting connection. It was a welcome experience to be in Plainfield local meeting on a regular Sunday morning, and to mingle with Friends there, unhindered by a big Yearly Meeting occasion. It was Quaker Higher Education Sunday in the Indianapolis area, and we had been asked to speak on this general topic, with special reference to Earlham College, now in the midst of a campaign for a new residence hall for for women students.

We were accorded a hearty reception by Friends, and particularly by J. Frank Long, the pastor, and his wife, Myra Long, who are doing a characteristically good piece of work there. Having long been acquainted at Plainfield, where we have relatives as well as friends, we were mindful of those heroes of the faith who have passed on, but we were correspondingly cheered by the presence of their children, now in the middle years of responsibility, upon whom the mantles of their elders have fallen.

If we were due for any further satisfaction among Plainfield Friends, we certainly had it in the dinner visit at the country home of our relatives and friends, Minnie Anderson and her son Benjamin. Many readers will know her as the mother of Milton H. Hadley, formerly of Chicago, now Superintendent of White's Institute near Wabash, Indiana. However, she is fully entitled to be known in her own right.

The State School for Boys is located at Plainfield, and a chapel service is held there each Sunday afternoon at 1:30. Frank Long is chaplain of the School and as such conducts this service, in addition to holding individual conferences with the boys. Immediately after dinner he took us all to the School, and presented the writer to the assembly of about 450 boys as the speaker for the service. We were very favorably impressed with the appearance of these youngsters, ranging from about twelve to eighteen years of age, and their close attention made it easy to address them. For the most part they are unfortunate rather than bad, being too largely the product of abnormal and broken homes.

After the service we were shown about the buildings and grounds, and were particularly pleased with the attractiveness and "homeyness" of the group residence halls. If we could catch something of the spirit of this village community set on a hill, it has not been institutionalized to the extent of neglecting the individual and personal values involved.

One campus feature to attract our attention was the statue of Whittier's Barefoot Boy, as sculptured years ago by one of the students of the School—a Mexican boy as we recall.

A sentimental interest attaches to the campus in the fact that it marks the locale and scene of the popular song, "Some Day I'll Take You Home Again," a great favorite of Richard Crooks on the Firestone radio program on Monday evenings. We were shown the place on the sloping sward where the writer of the song, one of the School staff, composed it, assuring his homesick Kathleen that he would take her back to their old home in the East. Our pooh to Kathleen—but she *was* the occasion of a tuneful melody.

Wherefore, after a full and enjoyable day, we took our Kathleen "home again," safely if not tunefully.

W. C. W.

THE PLACE PREPARED

Like a garden, perfect, sweet,
The goodness of the Lord
Waits yet for exploring feet
On its eternal sward;
Room here ample to embrace
Every searching soul
Waits to be the dwelling place
Of all men made whole.

LELIA S. MARSTALLER.

Freeport, Maine.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THE BROADER SPIRIT

I clearly see that God made no distinctions between one man and another but that in every nation those who fear Him and live good lives are acceptable to Him.

Acts 10:34, 35.

* * * *

Amid the suffering and turmoil of the world at war, one fact stands out to Christians everywhere of tremendous and vital importance—a fact that is apt to be overshadowed by the headlines of our newspapers — that of universal Christian fellowship, a fellowship which transcends all barriers of race, nation and class.

JULIA M. CARTER.

* * * *

Already the press and radio are filled with voices calling for vengeance against those who were responsible for the "treachery of Hawaii." While recognizing fully that the assault was treacherous, we must reject the desire for vengeance and dedicate our efforts to the building up of such a world order in the future that those with such treacherous designs cannot remain in power in any country. Only in such a world as that can men be safe.

D. ELTON TRUEBLOOD.

* * * *

We have a peculiarly Christian function to perform with regard to the Japanese who are in our midst. Most of them are innocent of wrong doing. . . . These good people stand in grave danger of being discriminated against. The test of Christianity itself is involved in the Christlikeness of the attitudes and conduct which we exercise toward them.

LOS ANGELES CHURCH FEDERATION.

* * * *

Let us not descend to hateful treatment of the aliens as a class. Let us not deprive them of employment, but let them take whatever place in our society their individual work and worth may win. Let them be hurt by no persecutions.

ROBERT H. JACKSON.

* * * *

O, for a thousand Pauls in this dark day
To teach the nations of the earth the way—
The way of equal privilege for all,
That none might starve in poverty, or fall
In bloody battle over spoils of war!
True brotherhood is needed, nothing more.

GLEN CORA BATES.

The world must be run as a family. Equality? Yes, such as rules in family life! Thank God that races like the Chinese are our allies! For Anglo-Saxons alone cannot decide the peace. No race must dominate. All nations, neutral or defeated, must sit at the peace table.

A. MAUDE ROYDEN.

* * * *

Concern yourselves to become acquainted with the cause of social injustices. Work for an ordering of society which is founded on truth and mutual service, and which over and above all material goals is aimed at the true enrichment of human life.

GERMAN YEARLY MEETING "ADVICES."

* * * *

Give Thy blessing, O Father, to the people of that great and fair land, with whose rulers we are at war. Strengthen the hands of the wise and just, who follow charity and look for justice and freedom, among them as among us. Drive away the evil passions of hatred, suspicion and the fever of war, among them as among us. Relieve and comfort the anxious, the bereaved, the sick and tormented, and all the pale host of sufferers, among them as among us. Reward the patience, industry, loving-kindness and simplicity of the common people and all the men of good heart, among them as among us. Forgive the cruelty, the ambition, the foolish pride, the heartless schemes, of which the world's rulers have been guilty. Teach us everywhere to repent and to amend. Help us so to use our present afflictions . . . that we may build on the ruins of our evil past a firm and lasting peace. Grant that, united in a good understanding with these who are now become our enemies . . . . they and we may establish a new order; wherein the nations may live together in trust and fellowship. Amen.

BISHOP GORE.

GOD'S HELPING HAND

When angels sang so joyfully
Of Jesus' lowly birth,
Came glowing rays of holy light
That shed its luster through the night,
And all the passing years,
Upon the earth, for you and me;
For God proclaimed his majesty,
And reaching forth his hand,
Transcendent with its wondrous might,
Illumined paths that led aright
Through avenues of love,
Resplendent with rich harmony.
Omnipotent Divinity
Shines on though all else fades,
And through the ages shall incite
The heart of man with pure delight,
For God shall lead with peace
And joy, through all eternity.

LULA H. KENWORTHY.

Kokomo, Indiana.

Our Forum

TO OUR UNSUNG HEROES

Editor, THE AMERICAN FRIEND:

The public efforts of those who work for peace and social betterment are fairly well known. Not often do we hear of the many lines of private initiative which must exist.

For example, I well remember the pleasure which an elderly clerk used to show when asked for a certain sort of flannel, soft yet durable, made "by people in Pennsylvania who were different—they did not believe in war—their fabric could be depended upon." The clerk and the bolts of fabric have long since been forgotten by the store, but an old dress still warm and soft under my raincoat makes me like to think perhaps that "people who are different" are still shepherding sheep, selecting the long, soft fibres, and skillfully weaving fabrics "always to be depended upon."

And I like to think that all over the world there are constructive hands working wisely and well with the rich gifts of God for the simple needs of those who like myself "go out in the rain." Could we not hear more about those who provide us with shoes and hats and food in humble ways, all because—like John Woolman—they seek not so much a fortune as to walk with God and their fellowmen?

A NON-QUAKER FRIEND.

IS NO MEAN MEMORIAL

Editor, THE AMERICAN FRIEND:

A brief death notice appearing today in a Chicago paper ends with this sentence:

"To those moved to give memorial tokens of affection it is suggested that they give to the American Friends Service Committee."

One need not underestimate the thoughtfulness by which "floral tributes" are commonly sent on such occasions in order to question whether affection might not be equally shown by gifts to the Service Committee in the name of the dear friend who has died. A life saved or lengthened is no mean memorial.

MARJORIE HILL ALLEE.

Chicago, Illinois, January 12.

AUTO TIRES AVAILABLE FOR MINISTERS

Word has just come to the Federal Council of Churches from Mr. Leon Henderson, administrator of the Office of Price Administration, that ministers of religion are to be included in the group eligible to purchase automobile tires under the rationing system. Mr. Henderson's announcement says:

"Clergymen in many communities, particularly where the population is scattered, are compelled to depend upon their cars to reach the bedside of the sick or dying, or to conduct services that are essential to the spiritual welfare of the public.

"As amended, the tire order will place the needs of clergymen on a par with those of doctors, nurses and other occupations and professions whose services are essential to public health and safety."

This modification of the regulations for rationing tires is gratifying recognition of the importance of the work of the Church in the life of the American people.

ARE KEEPING THE GOSPEL LIGHT SHINING

South Marion, Indiana, Meeting is still on the firing line in spirituality and activity. The average attendance at Sunday School for December was 250, and the prayer meeting count is ranging from seventy to ninety, while the attendance at the Sunday services, both morning and evening, remains at top notch.

A good beginning on the year's work was made at the fine rally day program the first Sunday in October. In November occurred one of the best revivals our meeting has experienced for several years. The messages were brought by Luther E. Addington, pastor of Courtland Avenue Friends Meeting of Kokomo. In these meetings several sought and testified to the baptism of the Holy Spirit.

On Sunday evening preceding Christmas some of the members presented to a packed house the pageant, "Little Town of Bethlehem," in a most commendable, enjoyable and reverent manner.

There is much interest in missions and the first Sunday in February, Men and Missions Sunday will be observed, since other activities crowded it out of November. The young Friends had charge of the services the evening of January 18, at which time Mrs. Charles DeVol spoke on the missionary work of the DeVols in China.

In these times of world strife and turmoil and darkness, it behooves the Christian Church to keep the Gospel light brightly shining, and South Marion Friends are faithfully endeavoring to do their bit.

True religion extends alike to the intellect and the heart. Intellect is in vain if it leads not to emotion, and emotion is vain if not enlightened by intellect; and both are vain if not guided by truth and leading to duty.—TYRON EDWARDS.

QUAKERDOM · AT · LARGE

Robert M. Jones, minister of the Cincinnati Meeting, is giving a course on "The Prayer Life" under the Department of Christian Living in the School of Religion of Greater Cincinnati, which is being conducted from January 12 to March 16. This is a project of united Protestantism in the Queen City.

* * * *

Alfred Cope, a member of Chicago's 57th Street Meeting now residing in Philadelphia, has been assigned temporarily to the job of working out with the head of the Engineers of the Philadelphia School Board a system for taking care of children in schools in case of air raids. His experience in Spain has given him a certain practical background for this project.

* * * *

A cable has been received from Greta Stendahl in Sweden announcing that Ole Olden is free. He, with several other prominent Norwegian men, was taken early last spring as a hostage to guarantee against acts of sabotage. Ole Olden is a Friend and was the head of a large school in Stavanger. He has attended Woodbrooke and is known to many Friends in this country. Harold Evans and James Vail talked with him by telephone from Oslo last February shortly before he was interned. It is with great satisfaction that we learn of his release.

* * * *

After corresponding with Leslie D. Shaffer and other Friends, a small group of concerned persons in Kansas City, Missouri, arranged for Emma Cadbury to spend a short time with them en route to Pasadena. She met on the first evening with the local F. O. R. group, and on the following night with a smaller number of persons, speaking to them of Quaker history, beliefs and practices. This group of twelve, as the result of this contact and long and serious consideration, has become a unit of the Wider Quaker Fellowship. They meet every other Sunday at 5 p. m.

* * * *

An address by Elbert Russell on "The Christian Church in Time of War" on the evening of January 18, gave an auspicious opening of the annual School of International Fellowship conducted by Richmond, Indiana, Friends. He heartened his hearers by pointing out that, taking their cue from the Oxford Conference in 1937, Christian leaders are practically united in declaring that, war or no war, the Church must continue to be the Church. He was followed by Irene Pickard, who gave a comprehensive picture of the faithfulness and work of scattered groups of Friends all over the world.

* * * *

From a recent issue of the London *Friend*, we gather that English Friends are increasingly in the political and civic picture in their tight little island and have a particular bent for city government. We read that "the first woman to be the civic leader of the old City of York, which has had men Mayors and Lord Mayors for 700 years, is Edna Annie Sturge Crichton, of Clifford Street Meeting, York. She has been a councillor for twenty-two years and has particularly concerned herself with health, housing and education questions. . . . Thomas William Allison, of Ynystawe, Swansea, has been invested as Mayor of Swansea for 1941-42. The Press states that he is the first Quaker Mayor of Swansea. Jonathan Lloyd, also a Friend, has been appointed as his Chaplain."

* * * *

Friends were very much to the fore in the correspondence columns of *The Christian Century* for January 21. Opening this forum department was a letter from Clarence E. Pickett setting forth the distressing food situation in Unoccupied France and what the American Friends Service Committee is doing to alleviate it. Under the caption, "Have Mercy on Japan!" Edith Newlin of Philadelphia, who identifies herself as a "pacifist Quaker who lived in Japan from 1918 to 1927 as an educational missionary," expresses the fervent hope that the United States may never be guilty of "the mass murder that incendiary bombs on Japanese cities would bring." William Edgerton of Guilford College, North Carolina, deprecates "all the fuss about Japan's 'dastardly' attack on Pearl Harbor and her 'treacherous' bombing of the open city of Manila." He says that this is war, not football, and that waring nations cannot be expected to fight by rules. According to military logic, anything is justifiable that is effective. Mabel Pound Adams, Clerk of the Sacramento, California, Monthly Meeting of Friends, writes to say that a small group of people in the Capital City are studying together to "seek out and state the principles upon which international relations must be reorganized, after the present conflict, if peace is to prevail." Finally, Francis R. Taylor of Philadelphia strongly criticizes *The Christian Century's* position on the war and even more particularly takes Oswald Garrison Villard vigorously to task for assuming that Americans may be "cheered by the fact that the final guilt is not our country's but Japan's." This he terms the acme of smug self-satisfaction.

NEWS OF OUR MEETINGS

Lloyd S. Cressman, who has been pastor of the Friends Church in Emporia, Kansas, for the past six years, has accepted a call to become pastor of the meeting at Newberg, Oregon. Since he will not be able to accept his new post until September 1, Gervas A. Carey will continue to serve the meeting until that time in connection with his work as head of the Biblical Department of Pacific College.

* * * *

On the evening of December 21 the Marshalltown, Iowa, Meeting held its Christmas program. It was the presentation of "The Adoration Pageant," picturing the adoration in Bethlehem and challenging the consecration of life to Christian living through unselfish gifts of service and love. It was given by the various church departments and the choir, with Orval H. Cox, pastor, as the reader. The White Gift offering for Missions amounted to $65. . . Accompanied by a group of young people, Orval Cox recently attended the fourteenth State Youth Conference at Osceola. A report of what proved to be a very helpful and inspiring meeting was given on the following Sunday morning during the Sunday School hour.

* * * *

President W. A. Young of Friends University, and Lloyd Hinshaw, pastor of Wichita Friends Chapel, were recently recorded ministers of the Society of Friends by University Monthly Meeting. In recognition of this action the members of the two meetings met for a special service on January 11 at University Church, this being the first time in the history of the Monthly Meeting that two ministers were recorded at the same time. Representatives of the Yearly Meeting, the Quarterly Meeting and the Monthly Meeting participated in the service. Dr. Young has been a member of University Meeting for many years, and Lloyd Hinshaw, pastor of the Chapel nearly two years, is a brother of Cecil S. Hinshaw, head of the Bible Department of Friends University, and a young man of unusual ability.

* * * *

St. Petersburg, Florida, Meeting had a totally unexpected visit from Santa Claus—in the person of Edward Jacob

of St. Petersburg and West Chester, Pennsylvania. A beautiful surprise appeared to those who went to the Meetinghouse on Christmas Day. There, planted between the sidewalk and the street in front of the meetinghouse, was a row of six stately Royal Palms. The beautiful Crab Orchard Stone facing of the fireplace, also a gift of the Jacobs, was completed on New Year's Day. The St. Petersburg Meeting wishes to express its appreciation to both Edward and Caroline Jacob, who have made such valuable and generous contributions spiritually and socially, as well as financially. Sincere gratitude is also expressed to Joseph Taylor for his continual and discerning help in every way. This spirit of friendly cooperation and effort according to the ability of each has been sensed by a great many and has been vital to the strengthening of the meeting. . . On January 7, Friends spent most of the day at the meetinghouse cleaning up inside and out. Hot dishes of food were brought by the women and coffee was made. . . Rufus M. Jones has accepted the invitation to be at the All-Florida Friends Meeting on February 14 in St. Petersburg.

LOSS BY FIRE SUFFERED BY CANE CREEK

On Sunday, January 4, historic old Cane Creek Friends Meeting, located at Snow Camp, N. C., suffered a severe loss when its meetinghouse burned down, just as the congregation was gathering for the church school. All that was saved was a piano near the door and a few chairs. The estimated damage was around $5,000, with an insurance coverage of $2,000. It is believed that the fire originated in the furnace room.

This fire occurred within two days of the 63rd anniversary of a fire that destroyed the Cane Creek Meetinghouse on January 6, 1879. The Cane Creek Meeting was set up in 1751.

Plans are under way toward rebuilding at once. In the meantime the meeting has the use of the Sylvan High School building, which is located one-half mile away. The meeting plans to erect a modern brick building with a basement—and one which will provide ample church school facilities.

Since August, 1941, the pastor of the meeting has been Elbert D. Newlin. With a full time pastor for the first time, interest and attendance have increased considerably. About twenty new members have been received, one hundred new hymn books were recently secured, and the work is well under way. It is hoped that this great loss may, in the long run, bring closer together in unity and purpose the members of the Cane Creek Meeting. If there are Friends or others who would like to have a part in replacing the Friends meetinghouse in this old Quaker community, they may contact the pastor at Snow Camp, N. C.

ANDERSON FRIENDS MATCH FAITH WITH ACTION

Anderson Meeting, in Indiana Yearly Meeting, held a two weeks' revival in October before the close of the old year. Charles Stalker of Columbus, Ohio, brought stirring messages, resulting in a deeper spiritual awakening in the meeting. At the beginning of 1942 a new sense of the possibilities for service gives us faith and action. John Compton, as pastor, is in his fourth year of service here. Anderson Meeting is grateful for the inspiration and devotion of John and Mary Compton. Young Friends have been quite active. The Sunday evening service before Christmas was conducted by the Young People, an effective play, "The White Pearl," being given.

A new steam heating system has been installed in the church. The lawn has been landscaped by the William Penn Class of Young People. Plans are being made to redecorate the interior of the church. Good interest is being manifest by both men and women in missionary projects and in attendance at Missionary Society meetings. In a recent society meeting the men had charge of the devotional service, the lesson, and also refreshments. "Quaker Women" are meeting often to sew for the American Friends Service Committee. A growing concern is the C. P. S. camps, and the responsibility of raising the money for the support of the camps is being assumed by an active group. Our church school teachers and workers, in order to increase in efficiency, are sending a group of ten to take a local training course in Religious Education.

JANET P. WHITNEY AT ST. PETERSBURG

Janet Payne Whitney of Westtown, Pennsylvania, spent several days during the middle of December with Friends in St. Petersburg, Florida. At the morning meeting for worship on December 14 she brought a clear, inspiring message. For that afternoon all members of the Wider Quaker Fellowship and others interested were welcomed at the meetinghouse for a period of fellowship and an opportunity to meet Janet Whitney. Among those present was Helen Wolcott, General Secretary of the St. Petersburg Y. W. C. A., with a special concern that Friends make their influence felt keenly in these particularly trying times. Caroline N. Jacob and Helen A. Passmore were asked to discuss with Helen Wolcott means of cooperative helpfulness where there is need. After tea, all gathered in silence for a period. During the forum hour which followed, Janet Whitney spoke clearly and discerningly on "Quakers in Worship."

Later that same evening she read from her book, "Elizabeth Fry," to many friends gathered at the hotel where she was visiting. The next Wednesday, as a gesture of friendliness to the neighborhood and all who cared to come, Janet Payne Whitney gave an enlightening and entertaining talk, "On the Trail of John Woolman," telling some of her experiences in getting material for her new book.

CHRIST'S USE OF THE SABBATH

(Continued from page 42)

affliction had dared rise in the synagogue on an ordinary Sabbath day and demand attention, the priests and scribes would have been put to it hard to interpret and apply the law without violating it. Not so in the presence of Jesus. The liberation of human bodies and the releasing of restricted personalities was of primary importance. Men and women were quick to sense the crystal-clear sincerity of his consummate interest in them. This not only evoked a boldness in approaching him but also brought them to him with a confident faith that he "could speak to their condition."

Wherever he appeared there arose new strength in the bodies of the weak and new hope in the minds of the hopeless. Those who had not dared to think of health again were made to believe anew that even they could be made well. Inert friends, long inured and unnoticing, were aroused to help the sick, and the fellowship of lovely home life was made even more beautiful by his coming. In the face of great human need the Sabbath became a busy day instead of a day of rest.

A. WARD APPLEGATE.

Wilmington, Ohio.

A FRIEND AND MUSICIAN WHO GAVE HER BEST

On Twelfth Month 29, in New York City, Raissa Soudarskaya, aged about eighty years, died. A native of Russia, from which country she fled in 1917, our Friend lived in Paris for years, and became a member of the France Yearly Meeting. American Friends first met her at the Friends World Conference of 1937, to which she was a delegate. After this Conference she settled in New York, where her musical talents brought her both admiration and affection.

She had been a pupil of the great pianist, Anton Rubenstein, and was long a member of the faculty of the Moscow

Conservatory of Music. In earlier years she made successful concert tours in many countries, including the United States. Lately, however, she has given but few concerts, chiefly among Friends, but has always been most generous with her music, giving to small groups melody which would have delighted a great audience.

For two years she had played regularly every First-day morning to the "Adult School," the assemblage of needy men which gathers then at the Twentieth Street Meetinghouse for freely offered aid to both body and soul. Perhaps this group will miss her more than any other. "I give them my best," she once said, "for they need me most." But there are many more of us who saw in her the soul of music. She will be missed, both for herself and for her music.

ANNA L. CURTIS.

MARY S. KNOWLES

Mary S. Knowles, the daughter of Levi and Anna Barton Knowles, was born at East Farnham, Province of Quebec, on July 22, 1851. At the age of twenty-four her gift in the ministry was recognized and she was recorded as a minister in New York Yearly Meeting. A member of the Evangelistic committee of the Yearly Meeting appointed in 1870, she did much in fostering and directing the evangelistic meetings held within the Yearly Meeting during that decade and following. Mary S. Knowles became the first woman to be appointed Clerk of the Meeting on Ministry and Oversight.

Early in her ministry she settled within the limits of Farmington Monthly Meeting where she was called to become pastor, being the first one to serve in that capacity for this meeting. She served the Yearly Meeting for twenty-five years as a member of the Permanent Board.

In 1895 she accepted a call to go to Union Springs, N. Y., where she was pastor of the Meeting and also a teacher of Biblical History in Oakwood School, then located at that place. In 1898, she again entered into pastoral work and was pastor of the Poughkeepsie Meeting for several years. In 1905 she returned to Oakwood School to serve as a pastor and matron for three years.

Though frail in body she had a keen mind and a buoyant personality. In 1919 she entered the Glens Falls home where she found a congenial atmosphere and the needed rest. She continued her interest in Yearly Meeting affairs and usually sent a greeting to the annual sessions and told Friends of her concerns for the future work.

To the 1941 sessions of the Yearly Meeting, she gave a verbal concern with reference to the revision of the Queries, and asked that more emphasis be put upon Christ as the center of our religion and the one foundation of the church.

While nearly helpless from 1937 until her death, her mind was generally clear and in March, 1940, she expressed herself as having "unswerving confidence in Jesus Christ as a living Savior and Friend."

At all times and in every way her sweet spirit was calm and uplifting, filled with a deep trust in her Creator. On December 5, 1941, at Glens Falls, N. Y., she passed quietly into rest, greatly loved by all who knew her. Surviving are two nieces and one cousin. Funeral services were held on December 9, M. Parker Burroughs in charge, with burial in the Friends cemetery at Glens Falls.

CLINTON S. REPLOGLE

On January 4, 1942, Clinton S. Replogle died very suddenly at the age of 72 years, at his home near Everett, Washington. The son of Jacob and Susan Replogle, he was born in Wayne County, Indiana, on September 25, 1869. He was converted in early manhood, and joined the Society of Friends which he served loyally until his untimely death at the close of an active day.

At the age of twenty-three he was married to Nora Kiger, at Cowan, Indiana, and together they moved to Everett, Washington, in 1906. Leaving their Oregon home in 1914 they went to Alaska, where he taught in Government schools for the next sixteen years. They returned in 1934 because an injury he had received disabled him for such rugged work. Clinton Replogle gave generously his time and talents to his Monthly and Quarterly Meetings, having served the latter as Clerk for several years.

On Sunday, January 4, he attended Everett Meeting and taught the Adult Sunday School Class as he had faithfully done for many years. In the afternoon he joined a group of children at a neighbor's home and read to them. Almost immediately upon retiring that evening he breathed his last.

His wife, a daughter and son, and three grandchildren survive him. Funeral services were in charge of the pastor, Letta Gregory, assisted by Reverend Guy Hathaway, a minister who had been his friend for many years.

TRISTRAM DILLON

While serving the Motor, Iowa, Meeting, Tristram Dillon departed this life on the afternoon of December 23, 1941. Tristram was born at Albion, Iowa, in 1881, and most of his early life was spent in the Bangor and Pleasant Ridge communities in Iowa. He married Myrtle Brown on August 10, 1902. To them were born one daughter, Ethel, of Montour, Iowa, and four sons: Harry of Brainard, Nebraska; Frank of Marshalltown, Iowa; Gerald of Milo, Iowa; and Orval D. Dillon, minister of Hortonville Meeting at Sheridan, Indiana.

At the age of twenty-seven, Tristram Dillon was recorded a minister, serving later in Friends meetings in South Dakota, Nebraska, and Iowa.

Surviving are his wife, five children, and seven grandchildren, besides two brothers and four sisters.

Funeral services were held in the Motor Meetinghouse in the forenoon of December 26 and in the afternoon of the same day in the Bangor Meetinghouse. Joe Speas was the minister in charge.

MARRIAGES

DUNHAM-SCHUYLER — At the Anderson, Indiana, Friends Church on January 4, 1942, Norma J. Schuyler, daughter of Margaret Schuyler, and Robert Dunham, son of Harold and Muriel Dunham. John Compton, minister.

HINKHOUSE-GUTHRIE—At the Friends Church in West Branch, Iowa, on December 31, 1941, Doris Guthrie, daughter of Taylor and Irma Guthrie, ministers at West Branch, Iowa, and Herbert Hinkhouse of West Liberty, Iowa.

KISER-HINSHAW—In the home of the bride's aunt, Mrs. Walter Sturdevant, near Noblesville, Indiana, on October 15, 1941, Eleanor Hinshaw of Westfield, Indiana, and William L. Kiser of Sheridan, Indiana, Orval H. Cox, minister.

MCLELAND-HARDING — In the Friends parsonage at Marshalltown, Iowa, on November 27, 1941, Frieda Harding and

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HALF of the students in the three upper classes at George School are members of the "sequence" curriculums. Under this plan students of similar aptitudes and ambitions study together with the same teachers for three consecutive years prior to college. To take advantage of the plan, a boy or girl should enter not later than the 10th grade. Entrance into the 9th grade is advisable for a year of exploratory work before the sequence is begun.

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JAMES F. WALKER, *Principal*, Westtown School, Westtown, Penna.

Charles William McLeland of Albion, Iowa, Orval H. Cox, minister.

PATTON-PARKER—At the Kakiat Meetinghouse, Mount Ivy, Rockland County, New York, on December 24, 1941, Genieann Parker, daughter of J. Irving and Gladys Parker, and Harry J. Patton, son of Denis and Lesta Patton, after the manner of Friends. Both bride and groom are members of Baltimore Monthly Meeting, Homewood.

DEATHS

ALEXANDER—On January 14, 1942, at Selly Oak, Birmingham, England, Olive Graham Alexander, wife of Horace Alexander of Woodbrooke, and daughter of the late John William Graham, after a short final illness.

ELARTON—On October 20, 1941, at his home in Osyka, Mississippi, Charles Edward Elarton, aged 81. Born in Hillsboro, Iowa, on April 18, 1860, he was the youngest and survived all other members of his family.

HADLEY — Suddenly, on December 7, 1941, at his home in West Los Angeles, California, Edwin Roy Hadley, aged 63. The youngest of seven children of Jonathan Doane and Zelinda L. Hadley, he was born August 6, 1878, near Stuart, Iowa, where he grew to manhood. Following his college training at Penn College and the University of Southern California, he was a member of the faculty of Pacific College for two years, the remainder of his teaching career being in public education in California. Since 1912 he had taught Science in Venice High School, and was head of its Chemistry Department. In 1906 he was married to Floy Stanley of Newberg, Oregon, who died in 1923. Five of their six children survive. In 1929 he married Winifred Culp, a teaching colleague in Chemistry. In their four trips over the United States, visiting places of scientific interest, they have visited many Friends centers and meetings. A birthright Friend, Edwin Hadley was keenly interested in Friends history and was true to Quaker principles, being especially concerned for peace. He was active in support of American Friends Service Committee work. Besides the widow and five children, two sisters and a brother survive.

JONES—On December 27, 1941, at her home in South China, Maine, Virginia Costella Jones, aged 86 years. A member of China Monthly Meeting, she had made her home for the past twenty-four years in South China. She was the widow of the late Richard M. Jones, who was for many years Head Master of the William Penn Charter School in Philadelphia, where they spent their married years and where she had many friends.

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LOCAL MEETING DIRECTORY

BERKLEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Lewis Benson, 911 Greenleaf St., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. Jeanette F. Stetson, secretary, 633 Maple Ave., Oak Park, Illinois, Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Robert M. Jones, pastor, 1607 Flora Ave., N. College Hill.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for 11 a. m. Worship. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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101 South 8th Street, Richmond, Indiana

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Subscription Price $1.50 per Year
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Single Copies, 10 Cents

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Richmond, Indiana

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INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School—9:30 a. m. Meeting for Worship—10:45 a. m. Errol T. Elliott, Minister. Telephone, Riley 5224.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meeting for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meetinghouse, 221 E. 15th street, First Day at 11:00 a. m. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a.m., Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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